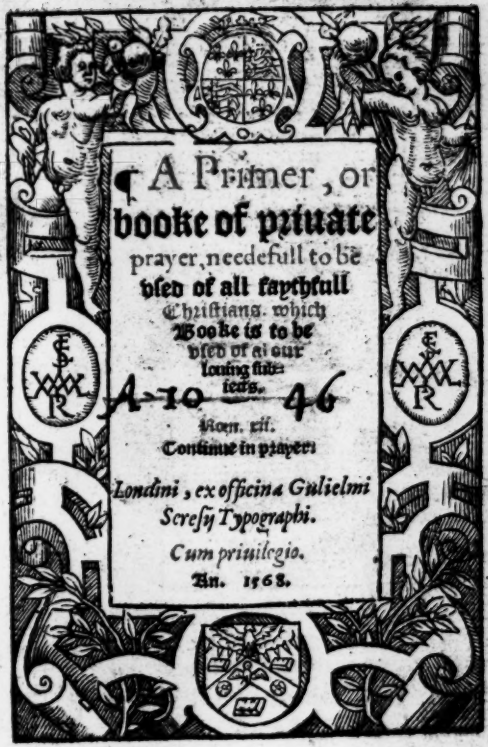


A Primer, or booke of priuate prayer, needefull to be vsed of all faythfull Christians. which Booke is to be vsed of al our louing subiects.

A-10-46

Rom. xii.

Continue in prayer.

Londini, ex officina Gulielmi Screſy Typographi.

Cum priuilegio.

An. 1568.

55-22

Irst you shall haue the gol- 1
den number or prime prin-
ted with red ynke, and it is
marked in the toppe of the
page with this red letter
P. Than in the nert rowe
downewarde you shall se the dayes of 2
the moneth set out in ciphers, and marked
in the beginning of the moneth with the
letter D. After that followeth the rowe of 3
howres of the chaunge of the moone signi-
fied aboue with the letter ☽. And then or- 4
derly shall you finde the rowe of minutes
of the chaunge of the moone noted aboue
with the letter M. After that in orde[illegible]lo- 5
weth the rowe of Sundaye letters marked
aboue with the letter L. Further in Ja- 6
nuary and Februarie, you shall synde a
rowe of blacke primes, whereby you maye
easily finde the moueable Sundaye called
Septuagesima, marked in the beginning
of the moneth with the letter ☽. Then in 7
Februarie and March, shall in order follow
another rowe of blacke primes for the
finding out of the Sunday called Quadra-

gesima, marked in the beginning of the
8 moneth with the letter S. And in March
and Apzill doth followe an other rowe of
blacke pzimes foz the finding out of the
feast of Easter, marked in the beginning
9 of euerye moneth with the letter C. Then
in Apzil & May ozderly followeth an other
rowe of black pzimes foz the finding out of
the feast of ỹ Ascention of Chzist, which is
noted in the beginning of ỹ moneth with
10 an A. After that, in ozder is set another rowe
of blacke pzimes beginning in the.ix. daye
of May, and ending vpon the sixt daye of
June, whereby you may easilye finde out
the feast of Pentecost, noted in the begin-
11 ning of the moneth with a black P. Then
ozderly followeth the Saintes dayes. And
finally by the margent towardes the right
side is set forth what houre oz quarter of
the houre the sunne shall sette euery weeke
in the whole yeare, which rowe is marked
in the beginning of the moneth with these
12 red letters S S.

¶ A rule teaching you to finde out for euer, the fiue moueable feastes, which are: Septuagesima, Quadragesima, Easter. The Ascension of Christ, and Pentecost.

Vnder the marke of euery one of the said feastes, which is noted with a letter in the beginning of the month in that row of blacke primes, seeke out the prime of that yeare, and on the next Sunday immediatly following shall be the sayd moueable feast. But if it be the Ascencion daye, then it is the next Thursday immediatly following the said prime of that yeare.

¶ A rule endurying for euer, which teacheth to finde out perely the Prime or golden number of the yeare present.

¶ Marke the number of the present yeare of our lord, and put one vnto it. And than deuide it by nineteene, and that number that remaineth is the Prime for all that yeare. But if nothing remaine after the deuision made, than nineteene must be the Prime for that yeare.

¶ Here followeth a rule, teaching you to find out the Sundayes letter for euery yere present for euer.

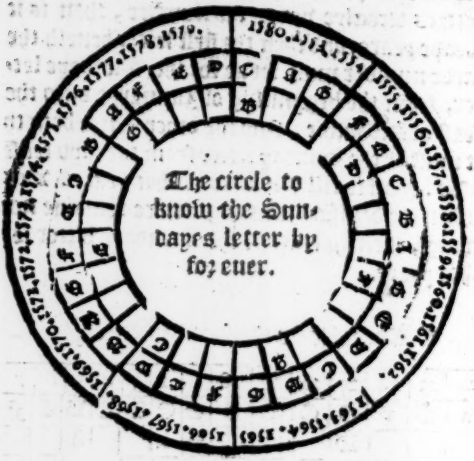
¶ Adde the number of. ix. to the number of the present yeare of our lord, and deuide the whole number by. xxviij. And loke what nũber remaineth after the deuision is made, and seeke that number in this table beneth: and in the letter right vnder that number is the Sundayes letter

ter for that present yeare. But if there be two letters directlye vnder the number, than is it Leape yeare, and then the first letter beneth the sayde number must serue for the Sundaye letter, from the begynning of Januarye vnto the feast of S. Mathie. And the other letter beneth it must be the Sunday letter from the sayd feast of S. Mathie till the ende of that yeare. But when the deuision is made, if there remaine nothing, then shall A, be the Sundaye letter for that yeare.

¶ The table for the Sunday letter.

22	23	24	25	26	27	28	1	2	3	4	5	6	7
A	G	F	E	D	C	B	A	G	F	E	D	C	B
			D				F				A		
8	9	10	11	12	13	14	15	16	17	18	19	20	21
E	D	C	B	A	G	F	E	D	C	B	A	G	F
	C				E				G				B

¶ And then begin the whole table againe. &c.



¶ A rule to knowe at what houre and quarter after the houre the Sunne setteth.

In the row of setting of the Sunne, which is noted in the beginning of the moneth with the red letters SS, the ciphers signify the quarters after the houre of the setting of the Sunne.

¶ A rule to knowe at what houre or quarter of the houre the Sunne ryseth.

Mark the houre of the setting of the Sunne, & reckon

recken how many houres it is from the setting vnto.xii.of the clocke,and at so many houres after midnight the Sunne riseth. And whan the quarters go after the houres at the setting,you must recken them before at the sunne rising.

¶ To know the chaunge of the Moone in euerie moneth.

First, in euerye moneth séeke out the golden number or Prime of the yere present(for in this kalender ẏ prime is alway set vpon the chaunge day) and than procéede & go right forward to the day in ẏ second row,& so right forth to the houre in the third row,and from thence straight to the place of minutes,that is in the fourth rowe,and so right forth to the letter that sheweth the day of the wéeke, and so shall you rightlye iudge of the chaunge of the Moone,both touching the day of the wéeke, the day of the moneth,the houre of the day,and the minute of the houre.

But here you must vnderstand,that after this Kalender (which is sette out after the Astronomers supputation or reckening)the mone neuer chaungeth before,but euer at or after Noone, so many houres and minutes as ye find vpon the same daye against which your Prime standeth. And so this Rule serueth but for this and such like Kalender.

Note

Note here also that thys Kalender for the chaunge of the mone with the houres and minutes for the same will serue, not onlye for this present yere, which is the yere from Christs incarnation. 1553. but also for. 15. yeares hereafter to come. And than in the. 16. yeare for to come, if you will withdrawe from euery chaunge. 50. minutes that is halfe an houre, and twenty minutes, the which remaineth shall shewe you the day, houre and minute of the chaunge, and so to continue for. 19. yeres longer. And so euer in the twentieth yeare withdrawe from all the chaunges halfe an houre & twenty minutes, which is, 50. minutes, and so will this rule serue for euer.

Moreouer, note ye wel and marke vpon what day the prime standeth, for ỹ mone shall chaũge vpon the same day iust at none, if there be in the place of houres & minutes, no significatiue figures, but only round ciphers, as. o. h. o. m. As for example. When. 8. is prime, the mone shall chaunge the seconde daye of March iust at none. But when there be any significatiue figures in the places of houres & minutes, then shall the mone chaunge so many houres and minutes as they doe shew, after none of the same day, whervpon your prime standeth.

As in this example: In this present yere of our

lord

lorde.1553. is.15. the prime, which prime I finde vpon the.10.day of June. And there I finde also 10.in the place of houres,and. 40. in the place of minutes. And therefore I saye that in June the mone shall chaunge.15.houres,and.40.minutes after Mone vpon the sayde.10. day of June that is to saye,vpon the.11.daye before none halfe an houre and.10.minutes after three of the cocke.

¶A briefe declaration when euery terme beginneth and endeth.

¶ Be it knowen that Easter terme beginneth alwayes the eightene.day after Easter,reckning Easter day for one,and endeth the Monday next after the Ascension day.

¶ Trinitie terme beginneth alway the Friday next after Trinitie Sunday, and endeth the.28. daye of June.

¶ Michaelmas terme beginneth the.9. or. 10.of October,and endeth the.28.or 29.of Nouember.

¶ Hillary terme beginneth the.23.or.24.daye of Januarie,& endeth the.12.or.13.day of Februarye.

¶ In Easter terme on ỳ Ascension day.In Trinitie terme on ỳ Natiuity of S.John baptist.In Michelmas terme on the feast of all Saints. In Hillary terme on ỳ feast of ỳ purification of our Ladye. The Kings iudges of Westminster do not vse to sit in iudgemẽt,nor vpõ any sundayes.

An

¶ An Almanacke for xij. yeares.

The date of the yeare.	Easter day.	Golden number.	Dominicall letter.	Leape yeare
M.D.lxviij.	xvij. Aprill.	xj	D	
M.D.lxix.	x. Aprill.	xx	C	
M.D.lxx.	xxvj. March.	xiij	B	
M.D.lxxj.	xv. Aprill.	xiiij	A	
M.D.lxxij.	vj. Aprill.	xv	G	*
M.D.lxxiij.	xxij. March.	xvj	F	
M.D.lxxiiij.	xj. Aprill.	xvij	E	
M.D.lxxv.	iij. Aprill.	xviij	D	
M.D.lxxvj.	xxij. Aprill.	xix	C	*
M.D.lxxvij.	vij. Aprill.	j	B	
M.D.lxxviij.	xxx. March	ij	A	
M.D.lxxix.	xxix. Aprill.	iij	G	

WHo that will know Easter day: The golden number: the Dominicall letter, & the leape yeare from the yere of our lord 1568. to the yeare 1579. inclusiuely: behold this Table in the date, and he shall finde the foresayd things.

Januarye hath.xxxi. dayes.

P	D	H	M	L	S	Sants dayes
	1			A		Circumcis. of Christ.
8	2	3	0	b		Octa.s.Stephen.
16	3	11	25	c		Octa.of s.John.
5	4	21	21	d		Octa. Innocentes.
	5			e		
13	6	10	56	f		Twelfe day.
	7			g		Lucian prieſt.
2	8	20	0	A		Lewes confeſſor.
	9			b		Lewes the firſt hremite.
20	10	12	39	c		
	11			d		Sunne in Aquario.
		3	11			
18	12			e		Archadius martir.
7		10	10			Igenius biſhop.
15	13	19	40	f		Hyllary martir.
	14			g		Felicis
4	15	15	0	A		Mauritius.
	16			b		Marcellus biſhop.
12	17			c	16	Sulpitius martir.
	18			d	5	Septuageſima.
1	19	17	0	e		wolſtan.
	20			f	13	Fabian and Sebaſtian.
9	21	3	10	g	2	Agnes virgin.
17	22	14	0	A		Vincent martir.
6	23	20	50	b	10	Emeritian virg.
	24			c		
14	25	9	50	d	18	Con.of s.Paule.
3	26	15	0	e		Policarpe biſhop.
	27			f		Julian biſhop.
11	28	8	0	g	15	Agnes the ſeconde.
	29			A	4	
19	30	0	1	b		Batildis.
8	31	20	12	c	12	

February hath.xxviii.dayes.

P	D	H	M	L	S	Q	Saints daies. ☿
16	1	20	30	d			s. Brigide. Fast.
	2			e			Pu. of ma. 4 ° ° 0
5	3	0	1	f	9		s. Blase.
	4			g			Agathe virgin
13	5	4	30	A	17		Vedastus & Ama.
	6			b	6		Angulus bishop.
2	7	14	0	c		16	
	8			d		5	Paule bishop.
10	9	3	3	e	3		
18		15	20				Appoline virgin.
7	10			f		13	Sunne in virg.
		20	5				
	11			g	11	2	Scholast virgin.
15	12	4	40	A			
	13			b	19	10	
4	14	9	0	c	8		Valentine.
	15			d		18	Eutralie.
12	16	5	0	e	7		Juliane.
	17			f			
1	18	5	0	g	15		Simeon bishop.
9	19	14	10	A	4		
17	20	23	40	b			Sab. & Julian mar
	21			c	12		
9	22	0	50	d	1		
	23			e			Cathedra s. Petri.
14	24	0	15	f	9		S. Mathias. 5 ° °
3	25	9	0	g			In the leape yeare
	26			A	17		this letter . c . must
11	27	0	20	b	6		be twise reckened.
19	28	14	0	c			

Marche hath.xxxi.dayes.

P	D	H	M	L	Q	E S.dayes.	SS
	1			d	14	S.Dauid.	
8	2	0	0	e	3	Chad bishop.	
6	3	7	40	f		Trans.of s.Mar.	
	4			g	11	S.Adrian.	5 ⁘ 0
5	5	4	0	a			
13	6	22	19	b	19	Focas, Euseb.	
	7			c	8	Perpe.and Felix.	
2	8	4	0	d			
10	9	15	6	e		Victorine mar.	
	10			f			
18	11	1	17	g			
7	12	7	9	a		Sun in Ari.6.	
15	13	29	40	b		Gregorie bishop.	
	14			c		Theodore Mar.	
	15			d			
4	16	3	6	e		Patrike bishop.	
12	17	21	40	f		S.Edward king.	
1	18			g			
	19	17	0	a			
9	20			b		Cuthbert.	6.0
7	21	0	0	c	16	Benedict.abbot.	
	22	8	30	d	5		
6	23	0	0	e			
14	24	16	40	f	13	Fast.	
	25			g	2	Annunciation of Mar	
	26			a			
3	27		1	b		Dorothe virgin.	
11	28	14	10	c			6. ⁘
	29			d	18	Victorine.	
19	30	1	0	e	7	Quintine.	
8	31	7	0	f		Adelmus bishop.	

Aprili hath.xxx.dayes.

P	D	H	M	L	C	A S. dayes.	S S
16	1	18	20	g	15		
	2			A	4		
5	3	20	0	b		6	0 0
	4			c	12	S. Ambrose.	
13	5	15	30	d	1		
2	6	17	0	e		Martini martir.	
	7			f	9	Sixtus bishop.	
10	8	0	9	g			
18	9	0	40	A	17	Euphemie virgin.	
7	10	18	7	b	6		
	11			c		Sunne in Tauro.	
15	12	10	30	d	14	Isidore confess.	
	13			e	3	Aniceti bishop.	
4	14	19	0	f		Tiburtius.	
	15	1		g	11		
12	16	12	0	A			
	17			b	19	Eleuther bishop.	
1	18	8	0	c	8	Dorothe virgin.	
9	19	7	15	d		Alphegi.	7 0
17	20			e	18	Victorine.	
6	21	13	50	f	7	Victor bishop.	
	22			g			
14	23	8	40	A		S. George.	
	24			b			
3	25	14	0	c		S. Marke euang.	
	26			d			
11	27	0	7	e			7 0 0
17	28	10	0	f		Anastasius bishop.	
8	29	16	0	g	16	Vitalis.	
	30			A	5	Petri meddiola.	

May hath. xxxi. dayes.

P	D	H	M	L	A	P	Saints dais. S. S. Philip & Jacob.
16	1	5	40	b			
	2			c	13		
5	3	12	0	d	2		Finding of the cros
	4			e			7 ° °
13	5	6	30	f	10		
2	6	2	0	g			Joan port latin.
10	7	8	10		18		Joānis Beueriaci.
18	8	18	3	b	7		
	9			c		6	
7	10	6	8	d	15	5	First Pentecost. 8
	11			e	4		Sun in Gemini.
15	12	0	50	f	13		Nerei.
	13			g	12	2	Brandine bishop.
4	14	9	6		1		Boniface bishop.
12	15	25	40	b		10	Trā. cff. Bernard.
	16			c	9		Dioscori martir.
1	17		9	d		18	
9	18	15	0	e	17	7	
	19			f	6		Dunston bish. 8 0
17	20	2	40	g		15	Bernardine.
6	21	4	46		14	4	
	22			b	3		
14	23	0	0	c		12	
	24			d	11	1	
3	25	1	0	e			Adelmi.
11	26	8	15	f	19	9	
19	27	17	0	g	8		8 ° °
	28					17	Germani.
8	29	2	5	b		6	Bede priest.
16	30	18	0	c			
	31			d		14	Petronille.

June hath. xxx. dayes.

P	D	H	M	L	P	Saints dayes. SS
	1			e	3	Nichomedis.
5	2	3	0	f		Marcelini.
13	3	19	0	g		Vtermost Ascen.
2	4	9	0	A		
10	5	15	5	b	19	8 : 0
	6			c	8	
18	7	0	40	d		
7	8	18	20	e		Medardi.
	9			f		Edmund bishop.
15	10	15	48	g		Barnabas apost.
	11			A		
4	12	21	0	b		Bauldis.
	13			c		Sol in ca. vtter. pen. 9
11	14	9	0	d		Basilius bishop.
1	15	16	0	e		Viti Modesti.
	16			f		Trans. of s. Rich.
9	17	22	40	g		
17	18	12	40	A		Marcens & Marcelli.
6	19	19	30	b		Geruasius.
	20			c		Botulph martir.
14	21	13	40	d		8 : 0
	22			e		s. Albon.
3	23	9	0	f		Fast. Etheldred.
12	24	15	11	g		S. John baptist.
	25			A		
19	26	11	0	b		Joannis & Pauli.
8	27	12	3	c		Tran of s. Edmunde.
	28			d		Fast. Leonis.
16	29	7	40	e		S. Peter apost.
	30			f		Commemo. of s. Paul.

July hath. xxxi. dayes.

P	D	H	M	L	Saintes dayes.	S	D
5	1	16	0	g	Octa. of s. John baptist.		
	2			A	Visitation of Mary.		
13		6	30		Tran. of s. Tho. apo.		
2	3			b	Trans. of s. Mart.		
		16	0		Zoe virgin & martir.		
	4			c	Martine.		
10	5	0	0	d			
18	6	9	13	e			
	7			f	Dog dayes begin.	8	0
7	8	9	30	g	Tho Becket		
	9			A			
15	10	7	30	b	Seuen brethren mart.		
	11			c	Archadius martir.		
4	12	7	0	d	Grimbalde.		
12	13	17	0	e	Nabor and Felix.		
1	14	23	0	f	Sunne in Leo.		
	15			g	s. Swith.	8	
9	16	8	40	A	s. Osmunde.		
	17			b	Kenelme.		
17	18	1	0	c	Arnulph.		
6	19	10	3	d			
	20			e	s. Margaret virgin.		
14	21	3	0	f	Gruogoni.		
3	22	10	0	g	Magdalene.	7 0 0	0
	23			A	Apolin.		
11	24	0	0	b	Fast Christine.		
19	25	7	0	c	S. James Apostle.		
	26			d	s. Anne.		
8	27	2	17	e	Seuen slepers.		
26	28	22	50	f	Sampson.		
	29			g	Tiprian abbot.		
	30			A	Abdon		
5	31	4	0	b			

August hath.xxxi.dayes.

P	D	H	M	L	Saints days	S	S
		16	13				
13	1			c	Elegij.		
1		23	0		Esaias the prophet.		
	2			d	Stephani.		
10	3	6	20	e	Inuen.of Stepha.		
18	4	30	0	f	Libani confess.		
	5			g	Oswolde.		
	6			a	Barbara virgin.		
7	7	1	0	b	Jesus daye.		
15	8	21	6	c	Cyriaci.		
	9			d	Romani.		
4	10	17	0	e	S.Laurence.		
	11			f	Tyburtij.		
12	12	0	30	g			
1	13	9	20	a	Hipolitus.		
9	14	20	40	b	Eusebius.		
	15			c	Sol in virg.		
17	16	17	13	d			
	17			e			
6	18	0	35	f	Agapetus.		
14	19	0	35	g	Magni.		
	20			a	Lewes bishop.		
3	21	0	0	b	Leodegarius.		
11	22	6	0	c		6	0 0
	23			d	Fast. Timothei.		
19	24	1	0	e	Saint Bartholomew.		
8	25	18	0	f			
	26			g			
16	27	14	40	a	Ruphus.		
	28			b	Augustin bishop.	6	0 0
5	29	16	0	c	Deco. Jo.Ba.		
	30			d	Felicis.		
13		1	16				
2	31			e	Cuthburge.		
		8	0				

September hath. xxx. dayes.

P	D	H	M	L	Saintes dayes.	S	S
10	1	17	8	f	Egidius.		
	2			g	Anthonie martir.		
18	3	9	40	a			
	4			b	Trans. of s. Cuthbert.		
7	5	17	6	c	Dog dayes ende.	6	0
	6			d			
15	7	11	40	e			
	8			f	Natiuitas Marie.		
4	9	1	0	g	Gorgonij.		
12	10	8		a			
1	11	12	0	b	Prothi.		
	12			c			
9	13	11	23	d	Sol in Libra.		
	14			e	Exaltatio crucis.		
17	15	7	43	f			
6	16	14	10	g	Edith.		
	17			a	Lamberti.		
14	18	2	0	b			
3	19	8	0	c			
11	20	16	0	d	Fast.	5	0 0
	21			e	S. Mathew apostle.		
19	22	5	0	f	Mauritij.		
	23			g	Tecle.		
8	24	11	6	a			
	25			b	Firmine bishop.		
16	16	7	3	c	Cipriane		
	27			d	Cosme and Damian.		
5	28	2	0	e	Exupertij bishop.	5	0 0
		19	16				
13	29			f	S. Michael archang.		
2		10	15				
	30			g	S. Hierome.		

October hath.xxxi.dayes.

P	D	H	M	L	Saintes dayes.	S
10	1	6	50	a	Remigij.	
	2			b	Leodegarius.	
18	3	1	40	c	Candidus martir.	
	4			d	Francis confessor.	
7	5	9	11	e		
	6			f	S. Fayth.	
15	7	1	8	g	Marci.	
4	8	10	0	A		
12	9	17	55	b	Dionisius.	
	10			c	Geronis.	
1	11	12	0	d	Egidius.	
	12			e		
9	13	4	43	f	Edwardi regis.	
	14			g	Sol in Scorp.	
17	15	1	40	A	Wulfranni.	
6	16	3	0	b	Michaelis de monte.	
14	17	12	20	c	Etheldrede.	
	18	19	0	d	Luke Euangelist.	
3	19			e	Gorgonij.	
11	20	4	16	f	Austrebert virgin.	
	21			g	M. thousand virg.	4 : 0
19	22	11	0	A	Mary Salome.	
	23			b	Romain archbishop.	
8	24	5	6	c		
16	25	23	5	d	Crispin & Crispin.	
	26			e	Enarisbius bishop.	
5	27	12	0	f	Fast.	
13	28	19	40	g	Simon & Jude apost.	
2	29	9	40	A		4 : 0
	30			b		
10	31	0	0	c	Quintine. Fast.	

Nouember hath.xxx.dayes.

P	D	H	M	L	Saints dayes.	SS
18	1	20	0	d	All Saints.	
	2			e		
	3			f	Wenefride.	
7	4	0	0	g	s. Amanetij.	
15	5	13	40	A	Leti priest.	
4	6	21	0	b	Leonard.	
	7			c		
12	8	5	19	d	Quatuor coronatorum.	
	9			e	Theodore.	
1	10	6	0	f		
	11			g	Martine bishop.	
9	12	0	0	A	Sunne in sagittario.	
17	13	19	40	b	Archadius martir.	
6	14	14	40	c	Erkenwalde.	
14	15	22	40	d	Nabor & Felix.	
	16			e	Edmund archbishop.	
3	17	7	0	f	Hugonis.	
11	18	19	30	g	s. Osmunde.	
	19			A	Kenelme.	
	20			b	Edmund king.	
19	21	6	0	c		
	22			d	Cecilie.	
8	23	0	0	e	Clemencis.	
16	24	13	50	f	Gruogoni.	
5	25	20	0	g	Catherine.	
	26			A	Lini.	
13	27	6	20	b		
2	28	1	0	c	Agricole.	
10	29	18	11	d	Fast. Saturnin.	3 °
	30			e	S. Andrew apostle.	

December hath.xxxi.dayes.

	D	H	M	L	Saintes dayes.	S	S
13	1	15	11	f			
	2			g	Elegij.		
7	3	14	6	a			
	4			b	Olimundi		
15	5	1	8	c	Libani confessor.		
4	6	7	0	d	S. Micholas.	3	0
12	7	19	2	e	Barbara virgin.		
	8			f	Concep. of Marie.		
	9			g			
1	10	1	0	a	Cipzian abbot.		
9	11	18	25	b	Eulalie virgin.		
	12			c	Sol in Capricorn.		
17	13	12	30	d	Lucie virgin.		
6	14	1	30	e	Valerius bishop.		
14	15	8	50	f	O sapientia.		
3	16	23	0	g	Transl. of s. Jacob.		
	17			a	Lazarus bishop.		
11	18	13	17	b	Gratian bishop.		
	19		0	c	Venelie virgin.		
	20			d	Fast.		
19	21	8	40	e	S. Thom. apost.		
8	22	14	5	f	xxx. Martirs.		
	23			g	Victor virgin.		
16	24	2	30	a	Fast.		
5	25	9	0	b	Christmas day.		
13	26	18	30	c	S. Stephen.		
2	27	20	0	d	S. John Evang.	3	0
	28			e	Innocents dayt.		
10	29	14	0	f			
	30			g			
18	31	9	40	a	Silvester bishop.		

A Catechisme, that is to say, an instruction to be learned of euery childe, before he be brought to be confirmed of the Bishop.

Question.

What is your name.

Answere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a mẽber of Christe, the childe of God, and an inheritor of the kingdome of heauen.

Question.

What did your godfathers and godmothers then for you?

A.i. Aun-

Answere.

They did promyse and vowe three things in my name.

First that I should forsake the deuill and all his workes and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesh.

Secondly, that I shoulde beleue al the articles of the christen fayth.

And thirdlye, that I shoulde keepe Gods holy will and commaundementes, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleue and to doe as they haue promised for thee?

Answere.

Yes verelie. And by Gods helpe so I wil. And I hartilye thanke our

our heauēly father, that he hath called me to this state of saluation, through Jesus christ our saviour. And I praye God to giue me grace, that I maye continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answere.

I Beleue in god the father almightye maker of heauē & earth. And in Jesus Christ his onelye sonne our Lorde, which was conceyued by the holye ghost, borne of the virgin Marie, Suffered vnder Ponce Pilate, was crucified, deade and buried, he descended into hell. The thirde day he rose againe from the dead. He ascen-

ded into heauen, and sitteth on the right hande of God the Father almightie. From thence shal he come to iudge the quicke and the deade. I beleue in the holye goste. The holy catholike church. The communion of Sainctes. The forgiuenesse of sinnes. The resurrection of the bodye. And the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe.

Answeare.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondlye in God the sonne, who hath redemed mee and all mankinde.

Thirdlye, in God the holye ghoste, who sanctifieth me and al the

the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promyse for you, that you shoulde keepe Gods commaundements. Tell me how many there be.

Aunswere.

Tenne.

Question.

Which be they?

Aunswere.

THe same which god spake in the.xx. chapter of Exodus saying: I am the lorde thy GOD, which haue brought thee out of the lande of Egypt, out of the house of bondage.

j. Thou shalt haue none other Gods but me.

ij. Thou shalt not make to thy selfe any grauen image, nor the

lykenesse of any thing that is in heauē aboue or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worship thē. For I the lord thy God am a gelous god, and visit the sinnes of the fathers vpon the childrē vnto the thirde and fourth generation of them that hate me, and shewe mercy vnto thousands in them that loue me and keepe my commaundements.

iij. Thou shalt not take the name of the Lord thy God in vaine, for ꝑ lord will not hold him giltlesse that taketh his name in vaine.

iiij. Remēber that thou kepe holy the Sabboth daye. Syxe dayes shalt thou labour, and doe all that thou haste to doe: But the seuenth daye is the Sabboth of

the

the Lorde thy God. In it shalt thou doe no maner of woorke, thou, and thy sonne, thy daughter, thy man seruaunte, and thy mayde seruaunt, thy Cattel, and the straunger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day and halowed it.

v. Honour thy father and mother, that thy dayes may be long in the land, which the Lorde thy God giueth thee.

vj. Thou shalt doe no murther.

vij. Thou shalt not commit adulterie.

viij. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x Thou shalte not couet thy neighbours house: thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundements?

Aunswere.

I learne two things. My duetie towardes God, and my dutie towardes my neighbour.

Question.

What is thy duetye towardes God.

Aunswere.

My duetie towardes God is, to beleue in him, to feare him, and to loue him with all my hearte, with all my minde, with all my soule,

soule, and with all my strength. To worship him. To giue him thankes. To put my whole trust in him. To call vpon him. To honour his holye name and hys worde, and to serue him truly all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My dutie towardes my neighbour, is to loue him as my selfe. And to do to al men as I would they should do vnto me. To loue honour and succour my father and mother. To honour and obey the Queene & hir ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and maysters. To order my selfe lowlye and reuerently

rently to all my betters. To hurt no bodye by word nor deede. To be true and iust in all my dealing: To beare no malice nor hatred in my hart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying and sclaundering. To keepe my body in temperaunce, soberneſſe and chaſtity. Not to couet nor deſire other mens goods. But learne and labour trulye to get mine owne liuing, and to doe my duetye in that state of life vnto the which it shall pleaſe God to call me.

Queſtion.

My good childe, knowe this, that thou art not able to do theſe things of thy ſelfe, nor to walke in the Commaundementes of God, and to ſerue him, without his

his speciall grace, which thou must learne at all times to call for, by diligent prayer. Let mee heare therefore if thou canst saye the Lords prayer.

Aunswere.

OUr father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this daye our dailye breade. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation. But deliuer vs frō euill. Amen.

Question.

What desirest thou of God in this prayer.

Aunswere.

I desire my Lorde God our heauenly

uenly father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him and obey him as we ought to doe. And I pray vnto God, that he will sende vs all things that be nedefull both for our soules and bodies. And that he will bee mercifull vnto vs, and forgiue vs oure sinnes, and that it will please him to saue and defend vs in all daungers ghostly and bodily, and that he wil kepe vs from all synne and wyckednesse, and from our ghostly enimy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse thorow our Lord Jesu Christ. And therfore I say, Amen. So be it.

Graces

Graces to be sayde afore dinner and supper.

¶ Grace before dinner.

THe eyes of all things doe loke vp and trust in thee, O Lord thou giuest them meate in due season. Thou doest open thine hand and fillest with thy blessing euery liuing thing. Good Lorde blesse vs, and all thy giftes, which we receyue of thy bounteous liberalitie, thorow Christ our Lorde. Amen.

The king of eternall glorie make vs partakers of the heauenly table. Amen.

God is charitie, and he that dwelleth in charitie, dwelleth in God, and God in him. GOD graunt vs all to dwell in him. Amen.

Grace after dinner.

The

Graces.

THe God of peace and loue vouchsafe alway to dwel with vs, and thou Lorde haue mercie vpon vs. Glorye, honour and prayse be to thee, O God, which haste fedde vs from our tender age, and giuest sustenaunce to euerye liuing thing, replenishe our hartes with ioye and gladnesse, that we alwaye hauing sufficient, maye be riche and plentifull in al good works, through our lorde Jesus Christ. Amen.

Grace after supper.

BLessed is God in all hys gyftes. And holy in all his workes. Oure helpe is in the name of the Lord, who hath made both heauen and earth. Blessed be the name of our lord, from henceforth worlde without

out ende.

MOst mighty Lord and mercifull father, we yeelde thee harty thankes for our bodily sustenaunce, requiring also most entierly thy gracious goodnesse, so to feede vs with the fode of thy heauenlye grace, that we maye worthilye glorifie thy holy name in this lyfe, & after be partakers of the lyfe euerlasting, through our Lorde Iesus Christ. Amen.

Lorde saue thy Churche, our Queene and Realme, and sende vs peace in Christ. Amen.

Another Grace before meate.

AT the beginning of thys refection, let vs reuerentlye and earnestlye call to oure remembraunce the holye scripture which sayth: whether we eat or drinke, or whatsoeuer we

we doe else, let vs doe it to the laude and prayse of God.

Aunswere.

Laude, prayse, and glorye be vnto God, nowe and euermore. So be it.

¶ Thankes after meate.

FOr as much as you haue well refreshed your bodies, remẽber the lamentable afflictions and miseries of many thousands of your neighbors & brethren in Christ visited by ỹ hand of God, some with mortal plages & diseases, some with imprisonment, some wt extreme pouertie and necessitie, that eyther they can not or they haue not to fede on, as you haue done. Remember therefore how much & how depely ye prẽt are boũd in the goodnes of almightie god

for

foz your health, welth, libertye, and manye other his benefites giuen vnto you.

Aunswere.

Prayse and thanks be to God nowe and alwayes, foz these & all other his gracious gifts of his goodnesse, so mercifullye, louingly and aboundantlye shewed vnto vs. Amen.

Grace befoze supper.

CHrist which at his laste supper promised his bodie to be crucified, and his precious bloude to be shedde foz our sinnes, blesse vs and our supper. Amen.

Grace befoze dinner, oz supper.

ALye whome God hath here refreshed with his sufficient repast, remember your poze and needye brethren, of the which

some lie in the stretes sore sycke, naked and colde, some be hungry and so drie, that they would be gladde of the least draught of your drinke, and of the smallest paring of your breade: they be your owne flesh and brethren in Christ, bought as derely with his precious bloud as ye were, but yet our lord hath dealt more easily with you than with them, and more sharplye with them, than with you, releue them therfore to your power, and giue to God all glory, honor and prayse, for euer and euer. Amen.

Grace before dinner.

ALL that is, and shalbe set vpon the bord,
Be that same sanctified, by ỹ Lords word.
Our father which. &c.

Thankes after dinner.

WE giue thee thankes, O father almighty.
For thy graces and benefites manifolde.

which thou hast powred on vs abundantly,
Of thy tender kindenesse cannot be tolde.
Graunt vs thy sonnes, that we may be bold,
For christ Iesus sake to come to ỹ swete dinner
where neither shalbe hunger, thirst, nor cold,
But al ioy and mirth for euer and euer. Amē.

Grace before supper.

HE that is king of glory and Lord ouer al,
Bring vs to the supper of the life eternal.

Our father which art. &c.

Thankes after supper.

O Lambe of God, Christ which takest awaye
The sinnes of the world, & cleansest all thing
we giue thankes, that vs sinners this day
Hast saued vs, kept vs, and giuen vs feeding,
Graunt vs we beseech thee, at our ending,
Cleane remission, and that in perfite loue.
We may depart hence, full of thy blessing,
And rest in Abrahams bosome aboue. Amen.

Grace before meate.

PRay we to God the almightie Lord,
That sendeth foode to beastes and men
To send his blessing on this borde,
To feede vs now and euer. Amen.

Thankes after meate.

BLessed be the father celestiall,
who hath fed vs with his materiall bread,
Beseching him likewise to fede the soule,
And graūt vs his kingdome whē we be dead.

Before thou praye.

1. FIrst examine thyne owne conscience wt what kinde of temptation or sin thou art most encombred withal, and pray earnestly vnto God for remedies therefore. Asking of him all thinges nedeful both for soule and bodie, priuately for thine owne selfe and thy family, and generally for al the christen cõgregation. If any of you lacke
James.1. wisedome (that is, anye gift of grace) let him aske of god which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. &c.

2. Secondarily vpon consideration of thine owne lacke and the common lack of ỹ congregation. Remember that god commaundeth thee by prayer to call vpon him

him for remedy, aide, & helpe, saying: Aske, seeke, knocke, watch and praye, call vpon me (sayth God) in the daye of tribulation. Math.7. Mar.13. Psal.50.

Thirdly, consider that God doth not only commaũd thee to pray, but also promiseth graciously to heare and graũt all thine honest lefull and godlye requestes and petitions, saying: Aske, and ye shall haue, knocke, and it shalbe opened vnto you. Euery one that asketh, hath. &c. Call vppon me (sayth God) in the day of trouble and I will deliuer thee. iij. Math.7. Psal.50.

Fourthly, thou must stedfastly beleue Goddes promyses, and trust vndoubtedlye, that both he can & will performe them. Aske in fayth (sayth Sainct James) nothing douting, for why shouldest thou doubte, seeing that the iiij. James.1.

holy scripture testifieth of God, that he is faythful, iust, and true in all his wordes and promises: saying, The Lord is faythful in all his wordes. He will euer be mindfull of his couenaunt. The truthe of the Lorde endureth for euer.

Psal.145.
Psal.111.
Psal.117.

v. Fiftly, thou must aske of god al thy petitions & requestes for his mercy and truth sake, for Christ Jesus sake, & in his blessed and holy name. Saue me O God (sayth Dauid) for thy names sake. No man cometh vnto ỹ father but by me (saith christ). Verily verily I say vnto you: what soeuer you shall aske the father in my name, he will giue it you. Marke, ỹ he sayth in my name.

Psal.54.
John.14.
John.15.

Sixtly, thou must aske all bodilye, wordlye, and corruptible things

Psal.87.

things perteining to this transitorye lyfe, as bodilye healthe, wealth, strength, beautye, honor, landes, riches, offices, promotions and such like. All such things (I saye) thou must euer aske of God with these condicions. If it be thy will, O Lorde, if it stand with thine honor and glorye: if it bee for my soules healthe, profite and commoditie. Math.6. If not, thy will be done, and not mine. All these things your heauenly father knoweth what you haue nede of before ye aske of him. With this condicion prayed Christ Math.26. saying: father if it be possible, let this cuppe passe from me: neuertheles, not as I wil, but as thou wilt. &c. Wyth lyke condicion prayed Dauid for his returne in 2.Reg.15. his exile.

vij. Seuenthly ỹ must appoint God no certaine time of graũting thy requestes, but vtterlye commit that to his godly will and pleasure, which knoweth best what time of graunting thy requestes is most commodious and profitable for thee. Hereof thou haste Judith. 8. a goodly example in Judith.

viij. Finallye, thou must in any wise take heede whan thou prayest that thou be in loue and charity with al men, or elſe that these aforesayde things profiteth nothing at all. For like as a surgeon cannot heale perfitly a woũd so long as any iron remayneth in it. Euen so cannot prayer profite so long as the minde is cancred & defiled with guile, fraude, disceyte, rancor, hatred, malyce, & such other like wretchednesse: A similitude.

for

for brotherly reconciliation must nedes go before praier. As christ saieth: If thou offrest thy gift at the aultar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the aultar, and goe thy waye first, and be reconciled to thy brother, and then come and offer thy gift. Math.5.

Prepare thy selfe therefore to prayer with the eight aforesayd considerations, & being adorned and garnished with faith, hope, charitie, meekenesse, soberneſſe, equitie, pitie and godlineſſe, goe to in Christes name, and praye vnto God with all diligence.

And that thy prayer may be more effectuous, let it be ioyned alwaies with temperate fasting & charitable almes to thy needy neigh-

neighbor according to the godly counsell of the good man Tobie. Prayer is good with fasting and almes.

And in thy faithfull prayers remember to praye for Elisabeth our most gracious Queene.

Summa.

Pray bicause
1 Thou hast neede.
2 God cõmaũds thee.
3 Of Gods promises.

4 Pray in fayth of gods promise.

5 Aske all things in Christes name.

6 Aske worldlye and temporall things condicionallye.

7 Appoint god no time, but abide his pleasure.

8 In any wise pray in Charitie.

9 Aske

9 Aske things pertaining to thy ſaluation, remiſſion of ſinne, and life euerlaſting without condicion.

For theſe hath God certainly promiſed to al them that with a true, faithful and obedient heart doth come vnto him in earneſt and continuall prayer.

A prayer conteyning in it all the aforeſayd Preparatiue vnto prayer.

O Gracious Lorde and moſte mercifull Father, which haſt from the beginning of myne age hytherto, deliuered me from innumerable perils and daungers both of ſoule and bodye. I moſte heartily thanke thee. And yet foraſmuche as I feele in my ſelfe ſo manye faultes and imper-

perfectiõs, ſuch redineſſe to euil, & ſuch frowardneſſe & ſlackneſſe to doe good, I quake and tremble for feare of thy fierce wrath and ſtrait iudgement. But when I conſider with my ſelfe, that thou commaundeſt me by praier to craue of thee all things neceſſarie for ſoule and bodie, I conceiue a little hope of recouerie of that that I ſtande neede of. And trulye it fullye comforteth mee, and maketh me not a little ioyfull when I remember that not onely thou O father, commaundeſt me to pray, but alſo of thine exceding great mercy promiſeſt graciouſlye to heare my lamentable ſuite, and mercifullye to graunt to me my lawfull and nedefull requeſts. And my faith, confidence and ſure truſt is, that thou

thou arte true and iuſt in all thy wordes and promiſes, and both can & wilt perfourme them, and graũt me mine honeſt petitions. How be it, for all that, I wil not preſume to aſk thẽ in mine own name, neither for mine own merite or deſeruing, but for Chriſt Jeſus ſake, & in his bleſſed and holy name, & for thy mercie and truthes ſake. But touching all thoſe things, that pertayne to this my corruptible bodie & tranſitorie lyfe, I humbly beſech thy fatherly goodneſſe to graunt me thẽ ſo far forth as they agre vnto thy holy will, pleaſure, honor, and glory, and to my moſt furtheraunce, profit and commoditie. Neuertheleſſe I beſech thee good Lorde, graunt me them not at ſuche time as I fancie to

be

be best. But at such time as shal be seene most meete to thy godly maiestie, vnto whose tuition I fullye and wholye commit both me and all mine. Moreouer, seeyng that thou regardest no prayer, onlesse it be done in loue and charitie, I humbly beseech thy gracious goodnesse, that I maye alwaye praye in charitie, receiue my petitions and requestes in charitie, vse all thy gracious giftes and benefites in charitie, and leade all my whole life and conuersation in Charitie. And finally I hartely pray thee, that I may daylye through the assistence of thy holy spirit more and more mortify all my carnall desires & filthye affections. And vouchsafe to prosper both me, and mine, and all the Christen con-

congregation in all our honest and godly affaires: encrease also thy gracious gyftes in vs, and confirme vs and establish vs in grace, that we may go forwarde in all goodnesse, graūt this most mercifull father for Jesus christs sake our onely mediatour and aduocate. So be it.

At thine vprising in the morning, saye.

I Enter into this day, to do all things, In the name of ỹ father, & of the sonne, and of the holy ghost. So be it.

Adde this prayer following.

After due examination of my former life with an hūble and contrite hart with a sorowfull and repentant spirit I sue vnto thee moste mercifull father, beseching thee of mercy & forgiue-

forgiuenesse of al mine offences, which in this night, or at anye time heretofore I haue committed against thy godly wil, & pleasure, by any maner of vncleneſſe of ſoule or body, that I haue fallen into by the illuſion of the deuill, or elſe by frailtie of mine owne fleſhe, trepaſſing againſt thy godlye maieſtie, eyther in thought, conſēt, delectatiō, word or deede. And I moſte heartilye thāk thee that ỹ haſt vouchſafed to preſerue me this night from ſodein death & al other miſchief, that any perſon, man or woman hath bene ſtriken withall by thy permiſſion & ſufferāce, knowing of a ſuretie, that the ſelfe ſame or ſuch like had worthely lyght on my head alſo, haddeſt not thou defended me and preſerued me.

And

And nowe I beseech thee blessed father that thou wilt vouchsafe to haue a mercifull eye vnto me this day, suppoꝛt me and sustain me, beate me vp and saue me that I fall not into the daunger of thy displeasure throughe bꝛeaking of thy commaundementes. Giue me grace to walke warely among the innumerable snares of our moꝛtall enimies the deuil, the woꝛlde and the flesshe, and in al things to be circumspect and pꝛudent, and diligently to consyder beꝛore hande what I shall speake, and what I shall goe about to do, that al my whole life, thoughtes, woꝛdes and woꝛkes maye be so oꝛdered, that in all mine enterpꝛises, thine honour, laude and gloꝛy, the edefying of mine owne soule in vertue, and

the profite of my Christen bre-thrē may be only sought for and intended through the gracious meditation of Jesus Christe our Lord & only aduocate. So be it.

Going to thy rest saye.

I laye me downe to reste, in the name of the father, and of the sonne, and of the holy ghest, so be it.

Adde this prayer following.

O Most gracious lord, and merciful father, I thy sin-full creature, and most vnworthy child, prostrate in my heart before thine high maiesty, most hūbly beseech thee of mercy and forgiuenesse of all my sinne and iniquitie, that I haue this day committed against thee, yea and euer sith ỹ time that I was cōceiued in my mothers wombe,

vnto

vnto this present instãt, and spe-
cially in this. &c. (Here cal to thy
remembraunce what heynous
offẽce thou hast committed, that
chiefly grudgeth thy conscience.)
And most hartely I thanke thee
that thou hast preserued me hi-
therto from all such offences, as
I haue not fallen in, and wher-
into any other person throughe
his owne fault, & thy sufferance,
hath fallen, into the which I al-
so without doubt shoulde haue
fallen, hadde st not thou with thy
grace preuented me, saued me,
supported me, and sustained me,
That I haue fallẽ many waies,
my great fault and blame it is,
for the which in moste humble
wise I aske mercy & forgiuenesse
of thee. That thou hast preser-
ued me, thy great goodnesse, mer

ty and grace it is, for the whiche with al mine hart I thank thee. And nowe I beseche thee moste mercifull father, that thou wilte no more be angrie with me, neither hencefoorth forsake me, but that thou wilt continuallye not only assist, fortifie and strength me agaynst the assaultes of the deuill, but also be my succoure and defence in this night and al wayes to my liues ende agaynst all synne and iniquitie. And that thou wilt vouchsafe also of thy aboundant bountifulnesse (if it be thy will,) to refreshe my bryttell bodye so with conuenient reste this night that I maye the more redily, freshlye & promptly, with al diligence serue thee to morow according to that state that thou hast set me in, & called me vnto,

so

so that al my life may please thee and throughe thine assistāce be so ordred and gouerned, that after this vayne and transitory lyfe, I may attaine the life euerlasting. Throughe Jesus Chryste our Lorde. So be it.

A prayer for the morning.

O Merciful Lord God heauēly father, I rēder most high Laudes, praise, and thanks vnto thee, that thou hast preserued me both all this night and al the time and dayes of my lyfe hitherto vnder thy protection, and hast suffered me to liue vntill this present houre: And I beseche thee heartily thou wilt vouchsafe to receiue me this day and the residue of my whole life from hēceforth vnto thy tuition, ruling and gouerning me with

thy holy ſpirite, that al maner of darkneſſe, of miſbeliefe, infidelitie, and carnall luſtes and affections may be vtterly chaſed and driuen out of my heart, and that I maye bee iuſtified and ſaued both body and ſoule, through a right and perfite fayth, and ſo walke in the lyght of thy moſte godlye truth, to thy glorye and praiſe, and to the profite and furdrance of my neighbor, through Jeſus Chriſt our Lorde and ſauiour. Amen.

A prayer to be ſayde at nighe going to bed.

O Mercifull lord God heauenly father, whether we ſlepe or wake, liue or die, we are alwayes thine. Wherfore I beſech thee hartely, that thou wilte vouchſafe to take care and charge

charge of me, & not to suffer me to perishe in the workes of darknesse, but to kyndle the lyght of thy countenaunce in my hearte, that thy godlye knowledge may dailye increase in me, throughe a right and pure faith, and that I may alwayes be found to walke and liue after thy will and pleasure throughe Jesus Christe our Lord and sauiour. Amen.

¶ An order of priuate prayer for Morning and Euening euerye daye in the weeke, and so throughout the whole yeare.

AT the beginning of Morning and euening priuate prayer thou shalt daily read, mediat, way and duly consider one of those sentences of holy scripture that folow. And this from the bottome of thine hart adde the confession of thy sinnes, and the prayer folowing.

AT what time soeuer a sinner doth repent him of his sinne from the bottome of his hart, I will put all his wickednesse out of my remembrãce sayeth the Lord.

I doe knowe mine owne wickednesse, and my sinne is alway against me.

Turne thy face away from our sinnes (O Lord) and blot out al our offences.

A sorowful spirite is a sacrifice to god: despise not (O lord) humble and contrite harts.

Rent your harts, and not your garments, and turne to the lord your God: bicause he is gentle and mercifull: he is pacient and of much mercye, and such a one that is sory for your afflictions.

To thee (O lord god) belongeth mercy

mercie and forgiuenesse: for we haue gone away from thee, and haue not harkened to thy voyce, whereby we might walke in thy lawes, which thou hast appointed for vs.

Correct vs O Lord, and yet in thy iudgement, not in thy furye, lest we should be consumed and brought to nothing.

Amend your liues for the kingdome of God is at hande.

I will go to my father and say to him, father, I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne.

Enter not into iudgemēt with thy seruauntes, O Lorde, for no flesh is righteous in thy sight.

If wee saye that we haue no sinne, we deceiue our selues, and there

there is no truth in vs.

Dearly beloued brethren, the scripture moueth vs in sundrye places to acknowledge & confesse our manifold sinnes & wickednesse, and ỹ we should not dissẽble nor cloke them before the face of almighty God our heauenly father, but cõfesse them with an hũble, lowly, penitẽt & obediẽt hart, to thend that we maye obtaine forgiuenesse of the same by his infinite goodnes & mercy. And although we ought at all times, humblye to knowledge our sinnes before God, yet ought we most chieflye so to doe, when we assemble and mete togither, to render thanks for the great benefytes that we haue receyued at his handes, to set forth his most worthy praise,

to

to heare his moſt holye worde, and to aſke thoſe things whiche be requiſite and neceſſary aſwel for the body as the ſoule. Wherfore I praye and beſeche you, as manye as be here preſent, to accompany me with a pure hart & hũble voice, vnto ỹ throne of his heauẽlye grace, ſaying after me.

Then ſay the confeſſion following after theſe ſentences of holy ſcripture.

IF the vngodly wil turne away frõ all his ſinnes that he hath done, and kepe al my commaundements, & doe the thing that is equall & right, doubtleſſe he ſhall liue, & not die. As for all hys ſins that he did before, they ſhall not be thought vppon: but in his righteouſnes that he hath done, he ſhal liue. For I haue no pleaſure in ỹ death of a ſinner, ſayth

the

the Lorde God, but rather that he conuert and liue.

Wherefore be conuerted and turne you cleane from all your wickednesse, so shall there no sin do you harme.

Zach. 1. Turne you vnto me sayth the Lorde of hostes, and I will turn me vnto you.

Luke. 13. Excepte ye repent ye shall all perish (sayth Christ.)

Luke. 25. There shall be ioye in the presence of the Angelles of GOD, ouer one sinner that repenteth.

Math. 3. Amende your lyues, for the kingdome of God is at hande.

Psal. 5. A sorowfull spirite is a sacrifice to God: despise not O God humble and contrite harts.

Esay. 55. Let the vngodly man forsake his own waies, and the vnrighteous his owne imaginations and

and turne again vnto the Lord, so shall he be mercifull vnto him and to our God, for he is redy to forgiue.

Turne you vnto me (sayeth the Lord) with all your harts with fasting, weping and mourning. Rent your hartes and not your clothes. Turn you vnto the lord your god, for he is gracious and mercifull, long suffering, and of great compassion, and redye to pardon wickednesse. Ioel.2.

Make no tarying to turne vnto the Lord, and put not off from day to day, for sodenly shall his wrath come, and in time of vengeance he shall destroye thee. Eccle.5.

Turne vs, O God oure sauiour, and let thine anger cease frō vs. Conuert thou me, and I shal bee conuerted, for thou arte my Psal.85. Iere.31.

Lorde

Lorde God.

If we knowledge our synnes, God is faithfull and iust to forgiue vs our sinnes, and to clense vs from all vnrighteousnesse.

A confession of sinnes.

ALmightie and most mercifull father, I haue erred & straied from thy waies like a lost shepe, I haue followed to much the deuises and desires of mine owne harte, I haue offended against thy holye lawes, I haue left vndone those things, which I ought to haue done, and I haue done those things, whiche I oughte not to haue done, and there is no health in me. But thou, O LORD, haue mercy vpon me miserable offender, spare thou me, O god, which confesse

confesse my faultes, restore thou me that am penitent, according to thy promises declared vnto mankinde, in Christ Iesu oure Lorde. And graunte, O moste mercifull father for hys sake, that I may herafter liue a godlye, righteous and sober life, to the glory of thy holye name. Amen.

Adde to this confession this prayer.

ALmightye God, the father of our lord Iesus Christ, which desirest not the death of a sinner, but rather that he maye turne from his wickednesse and liue: and hast giuen power and cõmaundement to thy ministers to declare and pronounce to thy people being penitent, the absolution

lution and remission of their sinnes, and pardonest and absoluest all them, which truelye repent, and vnfaynedly beleue thy holye Gospell. I beseech thee to graunte me true repentaunce, and thy holye spirite, that those thynges maye please thee: which I doe at this present, and that the rest of my life hereafter, may be pure and holy. So that at the last I may come to thy eternall ioy, through Jesus Christe our Lord. Amen.

The beginning of mor-
ning prayer.

Ure Father whiche art in heauen, hallowed bee thy name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this daye our dailye breade. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation. But delyuer vs from euill. Amen.

Then saye.

O Lord open thou my lips, And my mouth shal shew forth thy prayse.

O God make spede to helpe me. O Lord make haste to saue me.

Glorye be to the father and to the sonne, and to the holy ghost. As it was in the beginning is now, & euer shalbe, world with-

out ende. Amen.

Prayse we the Lorde.

Venite.

Psalm. 55. O Come, let vs sing vnto the Lord: let vs hartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgyuinge: and shewe our selfe glad in him with psalmes.

For the Lorde is a greate God: and a great kyng aboue all Gods.

In his hande are al the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worship and fall downe: and kneele before the Lord

Lord our maker.

For he is (the Lorde) our God: and we are the people of hys pasture, and the sheepe of his handes.

To day if ye will heare his voice harden not your heartes: as in the prouocation, and as in the daye of temptation in the wildernesse.

When your Fathers tempted me: proued mee, and sawe my workes.

Fortye yeares long was I grieued wyth thys generation, and sayde, it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Unto whome I sware in my wrathe, that they shoulde not enter into my rest.

Glorye be to the father, and to the Sonne, and to the holye ghoſt.

As it was in the begynning, is nowe, and euer ſhalbe, worlde without ende. Amen.

Beatus vir. Pſal. 1.

BLeſſed is the manne that hath not walked in the counſell of the vngodly: Nor ſtande in the way of ſinners, and hath not ſitte in the ſeate of the ſcornefull.

But his delyght is in the lawe of the Lorde: And in his lawe will exerciſe him ſelfe day and and night.

And he ſhall be like a tree planted by the water ſyde: That will bring forth his fruite in due ſeaſon.

His leafe alſo ſhall not wither: And

And loke whatsoeuer he doth, it shall prosper.

As for the vngodlye, it is not so with them: but they are like the chaffe, which the wynde scattereth away (from the face of the earth.)

Therefore the vngodly shal not be able to stand in ỹ iudgemẽt: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Domine quid multiplicati.

LOrd how are they increased that trouble me: manye are they that rise agaynst me. Psalm. 3.

Manye one there be that saye of my soule, there is no helpe for him in (his) God.

But thou, O Lorde, arte my defender: thou art my worshyp, and the lifter vp of my head.

I did call vpon the Lorde with my voyce: and he hearde me out of his holy hill.

I layd me downe and slept: and rose vp agayne, for the Lorde sustained me.

I wyll not be afrayde for tenne thousand of people: that haue set them selfe against me roũd about.

Vp Lorde and helpe me, O my GOD: For thou smitest all mine enimies vpon the cheke bone, thou haste broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessing is vpon thy people.

The

The fourth Psalme.
Cum inuocarem.

HEare mee when I call, O GOD of my righteousnesse: Thou hast set mee at liberty whē I was in trouble, haue mercye vpon me, and harken vnto my prayer. Psalm. 4.

O ye sonnes of men howe long wyll yee blaspheme mine honoure: and haue suche pleasure in vanitye, and seeke after leasing:

Knowe this also that the Lorde hathe chosen to himselfe the man that is godlye; when I call vppon the Lorde, he wyll heare me.

Stande in awe, and sinne not: common with your owne hart, and in your chamber, and be still:

Offer the sacrifice of righteousnesse: and put your trust in the Lorde.

There be manye that will saye: who will shew vs any good.

Lorde lift thou vp: the lyght of thy countenaunce vpon vs.

Thou hast put gladnesse in my hart: since the time that their corne and wyne (and oyle) increased.

I will lay me downe in peace, & take my reste: for it is thou Lorde onelye that makest me dwell in safetie.

Glorye bee to the father, and to the Sonne, and to the holye ghost.

As it was in the beginning, is nowe, and euer shalbe, worlde without ende. Amen.

The

The first lesson out of Exodus. 20.

REmember that thou kepe holye the Sabboth daye. Exod. 20.
Sixe dayes thou shalte labour, and do all that thou hast to doe. But the seuenth daye is the Sabbothe of the Lorde thy God, in it shalte thou doe no maner of worke, thou and thy sonne and thy daughter, thy man seruant, & thy mayde seruant, thy cattel, and the straunger that is within thy gates, for in sixe dayes the Lorde made heauen and earth, the sea, and all that in thē is, and rested the seuenth daye. Wherefore the Lord blessed the seuenth day and halowed it.

Thus endeth the first lesson taken out of the twenty chapter of Exodus.

Te deum laudamus.

WE prayse thee, O God, we knowledge thee to be the Lorde.

All the earth doth worship thee, the father euerlasting.

To thee all Aungels cry aloude, the heauens & all the powers therin.

To thee Cherubin and Seraphin continually doe crie.

Holy, Holy, Holye, Lorde God of Sabaoth.

Heauen and earth are full of the maiestie of thy glorie.

The glorious companye of the Apostles prayse thee.

The goodlye fellowship of the prophetes praise thee.

The noble arnye of Martyrs prayse thee.

The holye Church throughout all the worlde doth knowledge thee.

The father of an infinite maiestye.

Thy honorable, true, and onely sonne.

Also the holye ghost the comforter.

Thou art the king of glorye, O Christ.

Thou art the euerlasting sonne of the father.

When thou tookest vpon thee to delyuer man: thou dyddest not abhorre the Virgines wombe.

Whē thou haddest ouercome the sharpnesse of death: thou didest open the kyngdome of heauen to all beleuers.

Thou sittest on the right hande of

of God: in the glorye of the father.

We beleeue that thou shalt come to be our iudge.

We therfore pray thee, helpe thy seruauntes, whome thou hast redeemed with thy precious bloud.

Make them to be numbred with thy saintes: in glorie euerlasting.

O Lorde saue thy people: and blesse thine heritage.

Gouerne them and lyft them vp for euer.

Day by day we magnifie thee.

And we worship thy name euer world without ende.

Vouchsafe, O Lord: to kepe vs this day without sinne.

O Lorde haue mercye vpon vs: haue mercy vpon vs.

O Lorde, let thy mercye lighten vppon vs: as our truste is in thee.

O Lorde in thee haue I trusted let me neuer be confounded.

Or elſe this Canticle.

Benedicite.

O All ye woorks of the Lord bleſſe ye the lord: praiſe him and magnifie him for euer.

O ye angels of the Lorde, bleſſe ye the Lorde: prayſe ye him and magnifie him for euer.

O ye heauens, bleſſe ye the lord: prayſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: Praiſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: Prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye Lord: prayſe him and magnifie him for euer.

O ye ſhowers and dewe: bleſſe ye the Lorde: Praiſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the lord: praiſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye Wynter and Sommer, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O

O ye dewes and frostes, bleſſe ye the lord: prayſe him and magnifie him for euer.

O ye frost and colde, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye Ise and Snowe, bleſſe ye the Lord: prayſe him and magnify him for euer.

O ye nights and dayes, bleſſe ye the lord: prayſe him and magnify for euer.

O ye lyght and darkneſſe, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye lyghtnynges and clowdes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye Mountaynes and Hylles, bleſſe ye the Lorde: Prayſe him and magnifie him for euer.

O all ye greene thinges vpon the earthe, bleſſe ye the Lorde: Praiſe him and magnify him for euer.

O ye welles bleſſe ye the Lorde: Praiſe him and magnifie him for euer.

O ye Seas and Floudes, bleſſe ye the Lorde: Praiſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattayle, bleſſe

blesse ye the Lord: prayse him and magnifie him for euer.

O ye children of men, blesse ye the lord: praise him and magnifie him for euer.

O let Israell blesse the Lorde: prayse him and magnifie him for euer.

O ye priestes of the Lorde, blesse ye the Lorde: Praise him and magnifie him for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde: Prayse him and magnifie him for euer.

O ye spirites and soules of the righteous, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye holye and humble men of hearte, blesse ye the Lorde: Prayse hym and magnyfye

him for euer.

O Ananias, Azarias, and Misaell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glorye bee to the father, and to the Sonne, and to the holye ghoſt.

As it was in the beginning, is nowe, and euer ſhalbe, worlde without ende. Amen.

The ſeconde leſſon taken out of the fifth Chapter of the Goſpell of Saint Mathew.

When Jeſus ſawe the people, he wēt vp into a moū tain, & when he was ſet, his diſciples came to him. And after that he hadde opened hys mouth, he taught them, ſaying: Bleſſed are the poore in ſpirite, for

for theirs is the kingdome of heauen: blessed are they that mourne: for they shall receyue comforte: blessed are the meeke: for they shall receiue the enheritaunce of the earth. Blessed are they whiche hunger and thirste after righteousnes: for they shal be satisfied. Blessed are the mercifull: for they shall obtaine mercy. Blessed are the pure in hart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they which sufker persecution for righteousnes sake: for theirs is the kingdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsly saye all maner of euill saying against you for my sake. Reioyce and be glad

for great is your reward in heauen. For so persecuted they the Prophetes, which were before you. Ye are the salt of the earth. But if the salt haue lost his saltnesse, what shalbe seasoned therwith? It is thencefoorth good for nothing, but to be cast out, and to be troden downe of men: Ye are the light of the world. A city, that is set on an hill cannot be hid, neither do men light a candell, and put it vnder a bushell, but on a candelsticke, and it giueth light vnto al them that are in the house. Let your light shine before men, that they maye see your good woorkes, and glorifie your father which is in heauen.

Thus endeth the second lesson taken out of the fift Chapter of the gospel of S. Mathew.

Bene-

Benedictus.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.
And hath rayſed a mightye ſaluation for vs: in the house of his ſeruant Dauid.
As he ſpake by the mouth of his holye prophetes, which haue bene ſince the world began.
That we ſhoulde be ſaued from our ennimies, and from the handes of all that hate vs.
To perfourme the mercye promiſed to oure fozefathers, and to remember his holye couenaunt.
To perfourme the othe whyche he ſware to our fozefather Abzaham: that he woulde giue vs.

That we being deliuered out of the handes of oure enimies, myghte serue hym withoute feare,

In holynesse and righteousnesse before him: al the dayes of our lyfe.

And thou childe shalt bee called the prophet of the highest: for thou shalte goe before the face of the LORD, to prepare his wayes,

To giue knowledge of saluation vnto his people for the remission of their sinnes.

Through the tender mercie of oure God: whereby the daye spryng from an high hathe visited vs.

To giue light to them that sit in darkenesse, and in the shadow of deathe: and to guide oure

feete

feete into the way of peace.
Glory be to the father and to the
sonne, and to the holy ghost.
As it was in the beginning, is
now, and euer shalbe, worlde
without ende. Amen.

Or else this Psalme.

Iubilate deo.

O Be ioyfull in the Lorde (all
ye landes:) Serue the Lord
with gladnesse, and come be-
fore his presence with a song.
Be ye sure that the Lorde he is
God: it is he that hath made
vs, and not we our selues, we
are his people, and the sheepe
of his pasture.
O go your waye into his gates
with thankes gyuyng, and
into his Courtes wyth prayse:
be thankefull vnto him, and

speake good of his name.

For the Lorde is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glorye bee to the father, and to the Sonne, and to the holye ghost.

As it was in the beginning, is nowe, and euer shalbe, worlde without ende. Amen.

The Crede.

I Beleue in god the father almightie, maker of heauē & earth. And in Jesus Christ his onelye sonne our Lorde. Which was conceyued by the holye ghost, borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, deade, and buried, he descended into

into hell. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth on the ryght hande of God the father almighty. From thence shal he come to iudge the quicke and the deade. I beleue in the holye ghoste. The holye Catholike Churche. The Communion of Saynctes. The forgiuenesse of sinnes. The resurrection of the bodye, and the lyfe euerlasting. Amen.

¶ Then kneeling deuoutly say.

Let vs pray.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father which art. &c.

O Lorde shewe thy mercye vpon vs.

And

And graunt vs thy saluation.

O Lord saue the Queene.

And mercifully heare vs when we call vpon thee.

Indue thy ministers with righteousnesse.

And make thy chosen people ioyfull.

O Lord saue thy people.

And blesse thine inheritance.

Giue peace in our time, O Lord.

Bicause there is none other that fighteth for vs, but onely thou O God.

O God make cleane our heartes within vs.

And take not thy holye spirite from vs.

Then say the collect that pertaineth vnto that Sunday, which collect also shall serue for the first Collect all the whole weeke following.

The

The seconde Collect for peace.

O God which art aucthour of peace, and louer of cõcorde. In knowledge of whom standeth our eternal life, whose seruice is perfite fredom, defend vs thy humble seruantes in all assaultes of our enimies, that we surelye trusting in thy defẽce may not feare the power of any aduersaries: thzough the might of Jesus Chzist our lozd. Amen.

For grace.

O Lozd our heauẽly father, almightye & euerlasting God, which haste safelye bzought vs to to the beginning of this daye: Defende vs in the same wyth thy mightye power, and graunt that this daye wee fall into no sinne, neither runne into

into any kinde of daunger: But that all our doynges maye bee ordred by thy gouernance, to doe alwayes that is righteous in thy sight: thrroughe Jesus Chriſte our Lorde. Amen.

The fourth Collect for the Quéene.

O Lorde Jesu Chriſte, moſte hyghe, moſt mightye kyng of kings, Lorde of Lordes, the only ruler of al Princes, the verye ſonne of God, on whoſe right hande ſitting, doeſt from thy throne beholde all the dwellers vppon earth, with moſte lowlye hartes wee beſeche thee, vouchſafe with fauourable regarde to behold our moſt gracious ſouereigne ladie Queene Eliſabeth, and ſo repleniſhe hir with the grace of thy holie ſpirite, that ſhe maye alwaye incline to thy will and

and walke in thy waye. Keepe hir farre from ignorauncе, but throughe thy gracious gift, let prudence and godlye knowledge alwaye abounde in hir royall heart. So instructe hir O Lord Jesu raigning vpon vs in earth, that hir noble grace may alway obey thy godly maiestie in feare and dreade, endue hir plentifully with heauenlye giftes, graunt hir in health long to liue, heape glorye and honoure vppon hir, gladde hir with the ioye of thy coũtenance, strengthen hir, that she maye vanquyshe and ouercome all hir and our foes, and be dreade and feared of all the enimies of this realme, and finallye after this life, that she maye attaine euerlasting ioye and felicitie. Amen.

¶ Here

¶ Here followeth the Letany.

GOD the father of heauen, haue mercye vppon vs miserable sinners.

O God the father of heauen, haue mercy vpon vs miserable sinners.

O God the sonne redemer of the worlde, haue mercy vpon vs miserable sinners.

O God the Sonne redéemer of the worlde, haue mercye vpon vs miserable sinners.

O God the holy ghost proceding from the father and the Sonne, haue mercye vpon vs miserable sinners.

O God the holye Ghost procéding from the father and the sonne, haue mercy vpon vs miserable sinners.

O holy blessed and glorious trinitie, thre persons and one God haue

haue mercye vpon vs miſerable ſinners.

O holye, bleſſed and glorious trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeaunce of our ſinnes: ſpare vs good Lorde, ſpare thy people, whome thou haſt redemed with thy moſt precious bloude, and be not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchief, from ſinne, from the craftes and aſſaultes of the deuill, from thy wrathe, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindeneſſe of hearte, from pride, vaine glory and hi-

pocrisy, from enuie, hatred and malice, & all vncharitablenesse.

God Lord deliuer vs.

From all fornication & all other deadly sinne, and from all the deceites of the worlde, the flesche, and the deuill.

God Lord deliuer vs.

From lyghtnings and tempest, from plague, pestilence and famine, from battell and murther, and from sodeine death.

God Lord deliuer vs.

From al sedicion and priuy conspiracye, from all false doctrine and heresie, from hardenesse of hart, and contempt of thy worde and commaundement.

God Lord deliuer vs.

By the misterie of thy holye incarnation, by thy holye nativitie and Circumcision, by the Baptisme,

tisme, fasting and temptation.

God Lord deliuer vs.

By thine agonie and bloudye sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, and by the comming of the holy ghost.

God Lord deliuer vs.

In all time of our tribulation, in all tyme of our wealth, in the houre of death, and in the day of iudgement.

God Lorde deliuer vs.

We sinners doe beseeche thee to heare vs (O Lord God) and that it maye please thee to rule and gouern thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe Elisabeth thy seruaunte, oure

Queene and gouernour.

We beseech thee to heare vs good Lord.

That it maye please thee to rule hir heart in thy fayth, feare, and loue, that she may haue alwaies affiance in thee, and euer seeke thy honor and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be hir defendour and keeper, giuing hir the victorie ouer all hir enimies.

We beseech thee to heare vs good lorde.

That it maye please thee to illuminate all Bishops, Pastours, & ministers of the Church, with true knowledge and vnderstanding of thy word: and that both by their preaching and liuing, they may set it forth and shew it

accor-

accordingly.

We beseech thee to heare vs good Lord.

That it maye please thee to endue the Lordes of the counsayle and all the nobilitie, with grace, wisdome, and vnderstanding.

We beseech thee to heare vs good lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice and to maintaine truth.

We beseche thee to heare vs good lord.

That it may please thee to blesse and kepe all thy people.

We beseech thee to heare vs good lord.

That it may please thee to giue to all nations, vnitye, peace and

concorde.

We beseech thée to heare vs good Lord.

That it maye please thee to giue vs an hart to loue and dreade thee, and diligently to lyue after thy commaundements.

We beseech thée to heare vs good Lord.

That it may please thee to giue al thy people encrease of grace to heare meekely thy worde and to receyue it with pure affection, & to bring foorth the fruites of the spirite.

We beseech thée to heare vs good Lord.

That it may please thee to bring into the way of truth all such as haue erred and are deceiued.

We beseech thée to heare vs good Lord.

That it may please thee to strēgthen suche as doe stande, and to com-

comfort and helpe the meke harted, and to raise them vppe that fall, and finally to beate downe Satan vnder our feete.

We beseech thée to heare vs good Lord.

That it maye please thee to succor, helpe and comfort all that be in daunger, necessitie and tribulation.

We beseech thée to heare vs good lorde.

That it maye please thee to preserue al that trauayle by land or by water, all women labouring of childe, all sicke personnes and yong childzen, and to shewe thy pitye vpon all prisoners and captiues.

We beseech thée to heare vs good Lord.

That it maye please thee to defend and prouide for the father-

lesse children and widowes, and all that bee desolate and oppressed.

We beseech thée to heare vs good Lord.

That it may please thee to haue mercy vpon all men.

We beseech thée to heare vs good Lord.

That it may please thee to forgiue our enimies, persecutors and slaunderers, and to turne their hartes.

We beseech thée to heare vs good Lord.

That it maye please thee to giue and preserue to our vse the kindly fruites of ỹ earth, so as in due time we may enioy them.

We beseech thée to heare vs good Lord.

That it maye please thee to giue vs true repentaunce, to forgiue vs all our synnes, negligences and

and ignozaunces, and to endue vs with the grace of thy holye spirite, to amende our liues accozding to thy holy wozd.

We beseech thée to heare vs good lozd.

Sonne of God we beseech thee to heare vs.

Sonne of God we beseeche thée to heare vs.

O Lambe of God that takest away the sinnes of the wozld.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the wozld.

Haue mercy vpon vs.

O Chzist heare vs.

O Chzist heare vs.

Lozde haue mercy vpon vs.

Lozd haue mercy vpon vs.

Chzist haue mercy vpon vs.

Chzist haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father which art. &c.

And leade vs not into temptation.

But deliuer vs from euil. Amen.

Lorde deale not with vs after our sinnes.

Neyther rewarde vs after oure iniquities.

Let vs praye.

O God merciful father that despisest not the sighing of a contrite hearte, nor y desire of such as bee sorowfull, mercifullye assiste our prayers that we make before thee in all oure troubles and aduersities whensoeuer they oppresse vs. And graciouslye heare vs, that those euils, which the crafte and subtiltie of the deuyll or manne worketh against vs, be brought to naught, and by the prouidence of thy goodnes, they may be dis-

persed,

perſed, that we thy ſeruantes be-
ing hurt by no perſecution, may
euermoze giue thanks vnto thee
in thy holy Church, thzough Je-
ſus Chzift our Lozd.

O lozd arife, helpe vs, and deliuer vs
foz thy names ſake.

O God we haue heard with our
eares, and our fathers haue de-
clared vnto vs the noble wozks
that thou didſt in their dayes,
and in the old time befoze them.

O lozd arife, helpe vs, and deliuer vs
foz thine honoz.

Glozy be to the father and to the
ſonne, and to the holy ghoſt.
As it was in the beginning, is
now, and euer ſhalbe, wozlde
without ende. Amen.

From our enimies defend vs, O
Chzift.

Gracioufly loke vpon our afflictions.

Piti-

Pitifully behold the sorrowes of our hart.

Mercifullye forgiue the sinnes of thy people.

Fauourably with mercye heare our prayers.

O son of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lorde Christ.

The versicle.

O Lord let thy mercy be shewed vpon vs.

The answere.

As we doe put our trust in thee.

Let vs praye.

WE humbly beseech thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy names sake turne from vs all those euilles that we most righteously haue deserued, and graunt

graūt that in all our troubles we maye put our whole truſt & confidence in thy mercye, and euermoze ſerue thee in holineſſe and purenelle of liuing, to thy honoz and glozie: thzough our onelye mediatour and aduocate Jeſus Chziſt our Lozde. Amen.

Foz raine, if the time require.

O God heuēly father which by thy ſonne Jeſu Chziſt haſt pzomiſed to all them that ſeke thy kingdome, and the righteouſneſſe therof, all things neceſſarye to their bodelye ſuſtenaunce: ſende vs we beſeche thee in this our neceſſitie, ſuche moderate rayne and ſhowers, that we may receiue the fruites of the earth to our comfozt, and to thy honour: thzough Jeſus Chziſt our Lozde. Amen.

Foz

For faire weather.

O Lorde God, which for the sinne of man diddest once drowne all the worlde except eight persons, and afterwarde of thy great mercy diddest promise neuer to destroy it so againe: we humbly beseche thee, that although we for our iniquities haue worthilye deserued this plague of raine and waters, yet vpon our true repentaunce, thou wilt send vs such weather, whereby we maye receyue the fruits of the earth, in due season, and learne both by thy punishment to amende our liues, and for thy clemencye to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God

O God heauenly father, whose gift it is that the raine doth fall, the earth is fruitfull, beastes encrease and fishes doe multiplie. Beholde we beseech thee the afflictions of thy people, & graũt that the scarcitie and dearth (which we doe nowe most iustly suffer for our iniquitie) maye through thy goodnesse be mercifully turned into cheapnesse and plenty, for ỹ loue of Iesu Christ our Lorde, to whome with thee and the holy ghost. &c. Amen.

Or thus.

O God mercifull father which in the time of Heliseus the prophet diddest sodenlye turne in Samaria great scarcitie and dearth into plentie and cheapnesse, and extreeme famine into

to

to abundaunce of victuall: haue pitie vpon vs that now be punished for oure sinnes with like aduersitie, entrease the fruites of the earth by thy heauenly benediction: And graunt that we receyuing thy bountifull liberalitie, may vse the same to thy glorie, our comfort, and releefe of our nedy neighbours through Jesus Christ our Lord. Amen.

In the time of warre.

O Almightye GOD, kynge of all kynges, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustlye to punishe synners, and to be mercifull to them that truly repent: saue and deliuer vs (we humbly beseech thee) from the handes of our enimies, abate their pride, asswage

allwage their malice, and confounde their deuises, that we being armed with thy defence, may be preserued euermore from all perils, to glorify thee, which art the onelye giuer of all victorye, through the merites of thy onely sonne Iesus Christ our Lord. Amen.

In the time of any common plague or sickenesse.

ALmighty God, which in thy wrath, in the time of king Dauid, diddest slea wyth the plague of pestilence, thre score and ten thousand, and yet remembring thy mercy diddest saue the rest, haue pitie vpon vs miserable sinners, that now are visited with great sicknesse and mortalitie, that lyke as thou diddest then commaund

thine

thine Aungell to ceaſe from puniſhing: So it may now pleaſe thee to withdrawe from vs this plague and grieuous ſickeneſſe, through Jeſus Chriſt our Lord. Amen.

For one that is ſore ſicke.

HEare vs almightie & moſt mercifull God and ſauiour, extend thy accuſtomed goodnes to thy ſeruant N. which is grieued with ſickeneſſe, viſite him, O Lord, as thou didſt viſite Peters wyues mother, and the Captaines ſeruaunt. So viſite and reſtore vnto this ſick perſon his former helth (if it be thy wil) or elſe giue him grace ſo to take thy viſitation, that after this paineful life ended, he may dwel with thee in life euerlaſting. Amen.

Other

Other generall Collectes.

Assiste vs mercifullye, O Lord, in these our supplications and prayers, & dispose the way of thy seruants, toward the attainment of euerlasting saluation: that among all the chaunges of this mortal life, they maye euer be defended by thy most gracious & ready helpe, through Christ our Lord.

Almighty lord and euerliuing God, vouchsafe we beseech the, to direct, sanctify and gouerne both our harts and bodies, in the wayes of thy lawes, and in the workes of thy Commaundementes, that through thy moste mightie protection both here and euer, we may be preserued in bodye and soule, throughe our Lorde and

saviour Jesu Christ. Amen.

After the sermon or Homilye.

GRaunt we beseech thee almighty GOD, that the wordes which we haue hard this day with our outward eares, maye through thy grace be so grafted inwardlye in our hartes, that they maye bring forth in vs the fruite of good liuing, to the honour and prayse of thy name, throughe Jesus Christ our Lord. Amen.

PReuent vs, O Lorde, in al our doings with thy most gracious fauour, and further vs with thy continual help, that in all our workes begonne, continued, and ended in thee: We may glorifie thy holy name, and finally by thy mercy obtaine euerlasting life, through Jesus

Christ

Chriſt our Lord. Amen.

ALmightye God, the fountaine of al wiſdome, which knoweſt oure neceſſities before we aſke and our ignorance in aſking, wee beſeeche thee to haue compaſſion vppon our infirmities, & thoſe things which for oure vnworthyneſſe we dare not, and for our blindeneſſe we cannot aſke, vouchſafe to giue vs for the worthineſſe of thy ſonne Jeſus Chriſt our lord, Amen.

ALmighty god the fountain of al wiſedome, which haſt promiſed to heare the petitions of them that aſke in thy ſonnes name: Wee beſeche thee mercyfullye to enclyne thyne eares to vs, ỳ haue made nowe oure prayers and ſupplications

vnto thee: and graunt that those thynges, whych we faythfullye aske according to thy will, maye effectuallye be obteyned, to the reliefe of our necessity, and to the setting forth of thy glorye, thorow Jesus Christ our Lorde. Amen.

The Letanye shall euer ende with this Collect following.

ALmightie God which hast giuē vs grace at this time wyth one accorde to make our common supplications vnto thee, and doest promise that whē twoo or three be gathered in thy name, thou wilt graunt their requestes, fulfill now O Lorde, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in thys world, knowledge of thy truth,

and

and in the worlde to come, life euerlasting. Amen.

As before Morning prayer, euen so before Euening prayer, begin with a sentence, and adde thereunto the confession of sinnes, and the prayer following, and then say.

Our father Which art. &c.

O God make speede to saue me,
O Lorde make haste to helpe me.
Glory be to the father and to the sonne, and to the holy ghost.
As it was in the beginning, is now, and euer shalbe, worlde without ende. Amen.

Prayse we the Lord,
Confitebor tibi.

I Wyll gyue thankes vnto the Lorde with my whole harte: secretlye among the faythfull, and in the

congregation.

The worke of the Lorde are great: sought out of all them that haue pleasure therin.

Hys worke is worthye to bee praised and had in honour: and his righteousnesse endureth for euer.

The mercifull and gracyous Lorde hath so done his marueilous woorkes, that they ought to be had in remembraunce.

He hath giuē meat vnto them that feare him: he shall euer be mindefull of his couenant.

He hath shewed his people the power of his woorkes, that he maye giue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all hys commaundements are true.

They

They stande fast for euer and euer: and are done in truth and equitie.

He hath sent redemption vnto his people: he hath commaunded his couenant for euer, holye and reuerent is his name.

The feare of the Lorde is the beginning of wisedome: a good vnderstandinge haue all they that do thereafter, the prayse of it endureth for euer.

Glory be to the father. &c.

As it was in the begin. &c.

Beatus vir.

BLessed is the man that feareth the lord: he hath great delight in his commaundementes.

His seede shall bee mightye vppon earth: the generation of the faithfull shall be blessed.

Ryches and plenteousnesse shall be in hys house: and hys righteousnes endureth for euer.

Unto the godlye there ariseth vp light in the darkenesse: he is mercyfull, louing, and righteous.

A good man is mercifull, and lendeth: & wil guide his wordes with discretion.

For he shall neuer be moued, and the righteous shalbe had in an euerlasting remembrance.

He will not be afrayde for any euil tidings: for his heart standeth fast, & beleueth in the Lord.

His hart is stablished, and wil not shrinke: vntill he see his desire vpon his enimies.

He hath dispersed abrode and giuen to the poore: and his righteousnesse remaynyeth for euer: his

his horne shall be exalted with honor.

The vngodly shall see it, and it shal grieue him: he shal gnash with his teeth, and consume awaye, the desyre of the vngodly shall perish.

Glorye be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

The first lesson taken out of the first chapiter of the Prouerbes.

WIsedome cryeth without & putteth forth hir voice in ỹ stretes. She calleth before the congregation in the open gates, and sheweth hir wordes thorow the city, saying: O ye children how long will the scorners delyte in scornynge: and

And the vnwyse be enimies vn-
to knowledge: O turne you vn-
to my correction: Loe I will ex-
presse my mynde vnto you, and
make you vnderstād my wordes.
Seeyng then that I haue cal-
led, and ye refuse it, I haue stret-
ched out my hande, and no man
regarded it, but all my couns-
sayles haue ye despised, and set
my correction at naught. Ther-
fore shall I also laugh in your
destruction, and mocke you,
when the thing that ye feare
commeth vpon you, euen when
the thyng that ye be afrayde of
falleth in sodenlye like a storme,
and your misery like a tempest:
yea when trouble and heaui-
nesse commeth vpon you. Then
they shall seke me early but they
shall not finde me. And that bi-
cause

tause they hated knowledge, & receiued not the feare of the lord, but abhorred my counsayle, and despised my correction.

Here endeth the first lesson taken out of the first Chapter of the Prouerbes.

Magnificat.

My soule doth magnify the Lorde.

And my spirite hath reioysed in God my sauiour.

For he hath regarded the lowlynesse of his handmayden.

For beholde, from henceforth all generations shall call mee blessed.

For he that is mightye, hath magnified me, and holye is hys name.

And his mercy is on them that feare him throughout all generations.

nerations.

He hath shewed strength with hys arme: he hath scattered the proude, in the imagination of their hartes.

He hath put downe the myghty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the ryche he hath sent emptie away.

He remembring his mercye, hath holpen his seruant Israel: as he promised to our forfathers Abraham, and his sede for euer.

Glorye be to the father, and to the sonne, and to the holy ghost.

As it was in the begynning, is nowe, and euer shalbe world without ende. Amen.

Or else this Psalme.

Cantate.

O Sing vnto the Lorde a newe song: for he hath done maruelous things.

With his owne right hande, and wyth his holy arme hath he gotten himselfe the victorie.

The Lorde declared his saluation: his righteousnesse hath he openly shewed in the syght of the heathen.

He hath remembred his mercy and truth towarde the house of Israell: and all the endes of the worlde haue seene the saluation of our God.

Shewe youre selues ioyefull vnto the Lord, al ye lands: sing, reioyce and giue thankes.

Prayse the Lorde vppon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trūpets also & shawmes:

O shewe your selues ioyfull be-
fore the Lord the king.

Let the sea make a noyse, and
all that therein is: the rounde
world, and they that dwel there-
in.

Let the floudes clappe their
hands, and let the hilles be ioy-
full togither before the Lorde:
for he is come to iudge the earth.

With righteousnesse shall he
iudge the world: and the people
with equitie.

Glorye be to the father, and to
the sonne, and to the holy ghost.

As it was in the beginning,
is nowe, and euer shalbe, world
without ende. Amen.

The second lesson taken out of the xii.
Chapter to the Romaines.

I Beseech you brethen, by the mercifulnesse of God, ỳ ye make your bodies a quick sacrifice, holy and acceptable vnto God: which is your reasonable seruing of God, and fashion not your selues lyke vnto this worlde: but be ye chaũged in your shape by the renuing of your mynde, that ye maye proue what thyng that good and acceptable and perfite will of God is. For I saye thorow (the grace that vnto me giuen is) to euerye manne among you, that no manne stande hye in his owne conceyte, more than it becommeth him to esteeme of himselfe. But so iudge of him selfe that he be gentle and sober, accordyng as God hath delt to euerye man the measure of faith. For as we

haue

haue many members in one bo-
dye, and all members haue not
one office, so we being many, are
one body in Christe, and euerye
man among our selues, one an
others member.

Thus endeth the second lesson ta-
ken out of the .xij. Chapter of the
Epistle to the Romaynes.

Nunc dimittis.

LOrd now lettest thou thy
seruaunt depart in peace
accoꝛding to thy woꝛd.

Foꝛ mine eyes haue seene: thy
saluation.

Which thou hast pꝛepared be-
foꝛe the face of all people.

To be a light foꝛ to light the
Gentiles: and to be the glozy of
thy people Israell.

Glozy be to the father, and to
the sonne, and to the holy ghost.

As

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

Or else this Psalme.

Deus misereatur nostri.

GOd be mercifull vnto vs and blesse vs, and shewe vs the light of his countenaunce and be mercifull vnto vs.

That thy way may be knowen vpon earth, thy sauing health among all nations.

Let the people prayse thee O God: yea, let al the people praise thee.

Let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse

thee.

Then shall the earth bring forth hir encrease: and God, euē our owne God shall giue vs his blessing.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glorye be to the father, and to the sonne, and to the holye ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

Then say the Crede with other Suffrages as is before appoynted at morning prayer after Benedictus, addyng the Sunday Collect, and these two that follow.

For peace.

O God from whom all holy desires, al good counsels, and al iust workes do proceede,

reede, giue vnto thy seruauntes that peace, which the worlde cannot giue, that both our harts may be set to obey thy cõmaundementes, and also that by thee we being defended frõ the feare of our enimies, maye passe our time in rest and quietnesse, thorow the merites of Jesus Chzist our Sauiour. Amen.

For ayde agaynst all perils.

LIghten our darknesse, we beseech thee, O Lozd, and by thy great mercy, defẽd vs from all perils and daungers of this night, for the loue of thy onely sonne our sauiour Jesus Chzist.

A prayer for the Quéne.

MOst merciful father, al we thy seruaunts by dutie, & childzen by grace do, beseech thee most hũbly to pzeserue Elisabeth thy daughter and seruaunte, and oure Queene and gouernour: Sowe in hir good Lozde, such seede of vertue now in hir yong age, that manye yeares this Realme may enioye much fruite of this thy blessing in hir, thzough Jesus Chzist our Lozd. Amen.

THe peace of God, which passeth all vnderstãding, kepe our hartes and mindes in the knowledge and loue of God, and of his sonne Jesus Chzist our Lozde. And the blessing of God almightye, the father, the son and the holy ghoste bee amonge vs, and remayne with

with vs alwayes. Amen.

Thus endeth the Morning and Euening prayer for the Sunday. And ỳ same order shall ye keepe euerye daye in the weke in all poynts, except only psalmes and lessons, which shall be proper for euery day in the weke, as shall appeare by the order of this boke following.

Our father which art. &c.

Then saye.

O Lorde open thou my lips. &c.

And so forth.

Verba mea auribus.

PVnder my wordes, O lord consider my meditation.

O harken thou vnto the voice of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betimes, O lord, earlye in the morning wil I direct my prayer vnto thee, and will looke vp.

For thou art the GOD that hath no pleasure in wickednes, neyther shall any euil dwel with thee.

Such as be fooliche, shall not stande in thy sight: for thou hatest all them that worke vanity.

Thou shalt destroy them that speake leasing: the Lorde wyll abhorre both the bloud thirstye and deceitfull man.

But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousnesse, bicause of myne enimies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inward parts

are

are very wickednesse.

Their throte is an open sepulchre: they flatter with their tongue.

Destroye thou them, O God, let them perishe throughe their owne imaginations: cast them out of the multitude of their vngodlinesse, for they haue rebelled against thee.

And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes: bicause thou defendest them: they that loue thy name shalbe ioyful in thee.

For thou Lorde wylte gyue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defende him, as with a shielde.

Glorye be to the father, and to

the sonne, and to the holy ghost.
As it was in the begynning, is nowe, and euer shalbe world without ende. Amen.

Domine dominus noster.

O Lorde our gouernour, how excellēt is thy name in al the world: thou that hast set thy glory aboue the heauens.

Out of ỹ mouth of very babes and sucklings hast thou ordeyned strength bicause of thine enimies: that thou mightest still the enimy and the auenger.

For I will consider the heauens: euen the worke of thy fingars: the mone and the starres which thou hast ordeyned.

What is manne that thou arte mindefull of him: and the sonne of man, that thou visitest him:

Thou

Thou madeſt him lower than the angels: to crowne him with glory and worſhip.

Thou makeſt him to haue dominion of the workes of thy handes: and thou haſt putte all things in ſubiection vnder his feete.

All ſhepe and oxen: yea, & the beaſtes of the fielde.

The foules of the aire, and the fiſhes of the ſea, and whatſoeuer walketh through the pathes of the ſeas.

O Lorde oure gouernour: how excellent is thy name in all the worlde.

Glorye be to the father and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is now, and euer ſhalbe, worlde without ende. Amen.

In

In domino confido.

IN the LORD put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhoulde flye as a byrde to the hyll.

For lo, the vngodly bend their bowe: and make ready their arrowes within the quiner, that they may priuily ſhoote at them which are true of hart.

For the foundations will be caſt downe, and what hath the righteous done.

The Lord is in his holy temple: the lords ſeat is in heauen.

His eyes conſider the poore: and his eie lidde tryeth the chyldren of men.

The Lord alloweth the righteous: but the vngodly and him that delighteth in wyckednelle, doth

doth his soule abhorre.

Upō the vngodly he shal raine snares, fire and brimstone, storm and tempest, this shall be their porcion to drinke.

For the righteous Lorde loueth righteousnesse: his countenaunce wyll beholde the thyng that is iust.

Glorye be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

The first lesson taken out of the sixt chapiter of the Prouerbes.

GO to the Emmette (thou sluggarde) consider hir ways, & learne to be wise. She hath no guide nor ouerseer, nor ruler. Yet in the sommer shee prouideth hir meate, and gathereth

gathereth hir foode togither in the Haruefte. Howe long wylte thou fleepe thou fluggifh man? When wilt thou aryfe out of thy flepe? yea, fleepe on ftill a little, flumber a little. Folde thyne hands togither a little, that thou mayeft fleepe: fo fhall pouertie come vnto thee, as one that trauayleth by the way, and neceffitie like a weaponed man, but if thou be not flothfull, thy harueft fhall come as a fprynging well, & pouertie fhall flee far from thee.

Thus endeth the firft leffon out of the.vi. of the Prouerbes.

The feconde leffon taken out of the vj. Chapter of Mathew.

NO manne can ferue two maifters: for either he fhal hate the one, and loue the other, or elfe leane to ỹ one & defpife

ſpiſe ỹ other. Ye cānot ſerue god
& Mamon. Therfoze I ſay vnto
you: Be not careful foz your life
what you ſhall eate oz dzink, noz
yet foz your body what raiment
ye ſhall put on. Is not the life
moze woozth than meate? and
the body moze of value than rai-
ment? Behold the fowles of the
ayze, foz they ſowe not, neyther
doe they reape, noz carie into the
Barnes: and your heauenly fa-
ther fedeth thē, are ye not much
better than they? which of you
(by taking carefull thought) can
adde one Cubite vnto his ſta-
ture? And why care you foz rai-
ment: Conſider the Lilies of the
fielde howe they grow. They la-
bour not, neither do they ſpinne,
and yet I ſaye vnto you, that e-
uen Salomon in all his royalty

was

was not arrayed lyke one of these: wherefore if God so cloth the grasse of the fielde, whiche (though it stande to daye) is to morow cast into the fornace, shal he not much more doe the same for you: O ye of little faith. Therfore take no thought, saying: what shal we eate, or what shall we drinke, or wherewith shall we be clothed? After all these things doe the Gentiles seke, for your heauenlye father knoweth that ye haue neede of all these things. But rather seeke ye first the kyngdome of God, and the righteousnesse therof, & all these thynges shall be ministred vnto you. Care not for the morrow, for the morrow daye shall care for it self: sufficient vnto the day is the trauayle therof.

Thus

Thus endeth the second lesson taken out of the. vi. chapter of Mathew.

Our father which art. &c.

O God make speede to saue me.

O Lord make haste to helpe me.

Glory be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

Beati immaculati.

BLessed are those ỹ be vndefiled in the way: & walke in the law of the Lorde.

Blessed are they that keepe his testimonies: and seke him with their whole hart.

For they which do no wickednesse: walke in his wayes.

Thou haste charged, that wee shall diligentlye keepe thy commaun-

commaundements.

O that my wayes were made so direct: that I might kepe thy statutes.

So shall I not be confounded while I haue respect vnto al thy commaundements.

I will thanke thee with an vnfayned heart, when I shall haue learned the iudgements of thy righteousnesse.

I will kepe thy ceremonies: O forsake me not vtterly.

Glorye be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

WHerewithall shal a yong man clense his way: euē by ruling himselfe after thy worde.

With

With my whole harte haue I soughte thee: O let me not goe wronge out of thy commaundementes.

Thy wordes haue I hid within my heart: that I shoulde not sinne against thee.

Blessed art thou, O Lord: O teache me thy statutes.

With my lippes haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delite in the way of thy testimonies, as in all maner of riches.

I wil talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shall bee in thy statutes: and I will not forget thy worde.

Glorye be to the father, and to

the sonne, and to the holy ghost.
As it was in the begynning,
is nowe, and euer shalbe. Amen.

The first lesson taken out of the second chapter of Ecclesiasticus.

My Sonne, if thou wylte come into the seruice of God, stand fast in righteousnes & feare, & arme thy soule to temptation, settle thyne hart, be paciente, bowe downe thine eares, receyue the wordes of vnderstanding: and shrinke not awaye when thou arte entised, holde thee faste vpon God, ioyne thy selfe vnto him, suffer that thy lyfe maye increase at the last, what so euer happeneth vnto thee, receiue it, suffer in heauines and be pacient in thy trouble: for like as golde and siluer are tried in the fire; euen so are accepta-

ble

ble men in the fornace of aduer-
sitie. Beleue in God, and he shal
helpe thee, order thy way aright,
and put thy trust in him, holde
fast his feare, and growe therin.
O ye that feare the Lorde, take
sure holde of his mercie, shrinke
not awaye from him, that ye fall
not. O ye that feare the Lorde,
beleue him, and your rewarde
shall not be emptie. O yee that
feare the Lord, put your trust in
him, and mercie shall come vnto
you for pleasure. O ye that feare
the Lorde, set your loue vppon
him, and your heartes shall be
lightned. Consider the olde ge-
neration of men, (O ye children)
and marke them wel: was there
euer anye one confounded, that
put his trust in the Lorde? Who
euer continued in his feare, and

was forsaken? Or whome dyd he euer despise that called faithfullye vpon him? For GOD is gracious and mercifull, he forgiueth synnes in the tyme of trouble, and is a defender of all them that seeke him in truth.

Thus endeth the first lesson out of the second chapter of Ecclesiasticus.

My soule doth magnifie. &c.

The seconde lesson taken out of the xij. Chapter to the Romaines.

LEt him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth giue attendaunce to his exhortation. If any man giue, let him doe it with singlenesse: let him ỹ ruleth, doe it with diligence. If any man shewe mercye, let him

do

do it with cherefulneſſe, Let loue be without diſſimulation. Hate that which is euill, & cleue vnto that whiche is good. Be kynde one to an other wyth brotherlye loue. In giuing honour, go one before an other. Be not ſlouthfull in ỹ buſineſſe which ye haue in hande, be feruent in the ſpirite. Applye your ſelues to the time. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the Saincte. Be redy to harbour.

Thus endeth the ſecond leſſon out of the.xii. Chapter of the Romaines.

Lorde now letteſt thou. &c.

Pſalmes and Leſſons for Morning prayer on Tewſdaye.

Our father which art. &c.

O Lorde open thou my lips. &c.
O God make speede to saue me.
O Lord make haste to helpe me.
Glorye be to the father, and to the sonne, and to the holy ghost.
As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

Domine quis habitabit.

LOrd who shal dwel in thy tabernacle: who shal rest vpon thy holy hill?
Euen he that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the truth from his hart.
He that hath vsed no deceit in his tongue: nor done euil to his neighbours.
He that setteth not by himself, but is lowlye in his owne eyes: and maketh much of them that feare

feare the Lord.

He that sweareth vnto hys neighbour, and dysappoynteth him not: though it were to his owne hinderaunce.

Hee that hath not giuen hys monye vppon vsurie, nor taken rewarde against the innocent.

Who so doeth these thyngs: shall neuer fall.

Glorye be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe; world without ende, Amen.

Dominus regit me.

THe Lord is my shepeherd, therefore can I lacke nothing.

He shall fede me in a grene pasture: and leade me forth beside

the waters of my comfort.

He shall conuert my soule, and bring me forth in the pathes of righteousnesse, for hys names sake.

Yea though I walk throughe the valey of the shadow of deth: I will feare no euill, for thou art with me, thy rodde and thy staffe comfort me.

Thou shalt prepare a table before me, against them that trouble me: thou hast annointed my heade with oyle, and my cup shal be full.

But (thy) louing kindenesse and mercie shall followe me all the dayes of my lyfe: and I will dwell in the house of the Lorde for euer.

Glory be to the father. &c.

As it was in the begin. &c.

The

The first lesson out of the fift of Jeremye.

LOke through Jerusalem behold & see: seke through hir stretes also within, if he can finde one man, that doeth equall and right, or that laboureth to be faithfull: And I shall spare him, sayeth the Lorde, for though they can say: the Lorde liueth, yet doe they sweare to deceiue: Where as thou (O Lorde) lookest onely vpon faith & truth. Thou hast scourged them, but they tooke no repentance: Thou hast corrected them for amendement: But they refused thy correction. They made their faces harder than a stone, and would not amend.

Thus endeth the first lesson out of the .v. Chapter of Jeremie.

We

We prayse thee O God. &c.

The seconde lesson out of the .xi. chapiter of Mathew.

THan began Jesus to vpbrayde the cities, whiche most of his miracles were done in, bicause they repented not of their sinnes: Wo vnto the Chorazin: Wo vnto the Bethsayda: for if the miracles which were shewed in you had bene done in the citie of Tire or Sidon, they had repented of their synnes long agone in sackecloth and ashes. Neuertheless I say vnto you: it shalbe easier for Tire and Sidon at the daye of iudgement, than for you. And thou Capernaum, which arte lyft vp vnto heauen, shalte be brought downe to hell. For if the myracles which haue bene done

done in thee, had bene shewed in Sodoma, they had remayned vntill this daye. Neuertheles, I saye vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, than for thee.

Thus endeth the second lesson out of the xi. chapter of Mathew,

Blessed be the Lorde God. &c.

Euening prayer on Tuesday.

Our father Which art. &c.

O Lorde open thou my lips. &c.

O God make speede to saue me.

O Lord make hast to helpe me.

Glorye be to the father, and to the sonne, and to the holye ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

Ad dominum cum tribularer.

When I was troubled, I called vpon the lord, and he

he hearde me.

Deliuer my soule (O Lorde) from lying lyppes, and from a deceitfull tongue.

What rewarde shall be giuen or done vnto thee, thou false tongue: euē mighty and sharpe arrowes, wyth hote burning coales.

Wo is me, that I am constreined to dwell with Mesech: and to haue myne inhabitation among the tentes of Cedar.

My soule hath long dwelt among them that be enimies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them readye to battayle.

Glorye be to the father and to the sonne, and to the holy ghost.

As

As it was in the beginning, is now, and euer shalbe, worlde without ende. Amen.

Leuaui oculos meos.

I Will lift vp mine eies vnto the hilles: from whence cometh my helpe.

My helpe cõmeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee, will not sleepe.

Beholde, he that keepeth Israell: shall neyther slumber nor sleepe.

The Lorde him selfe is thy keeper: the Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne thee by daye: neyther the moone

Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

The first Lesson taken out of the fift chapter of Ecclesiastes.

HE that loueth money wyll neuer bee satisfied wyth money: and who so delyteth in riches, shall haue no profite thereof. Is not this also a vayne thynge? Where as many riches

riches are, there are manye also that spende them awaye. And what pleasure more hath he that possesseth them, saving that hee maye looke vpon them with his eyes? A labouring man sleepeth sweetelye, whether it be little or much that he eateth: but the abundaunce of the riche will not suffer him to sleepe. Yet is there a sore plague which I haue sene vnder the Sunne. (Namely) riches kepte to the hurt of hym that hath them in possession, for ofte times they perish wyth hys great miserie and trouble, and if he hath a chylde, it getteth nothing. Lyke as he came naked out of his mothers wombe, so goeth he thither againe, and carieth nothing away with him of all his labour.

Thus

Thus endeth the first lesson taken out of the first chapter of Ecclesiastes.

My soule doth magnify. &c.

The second lesson taken out of the. vi. Chapter of the first Epistle of Saint Paule to Timothe.

2. Tim 6. Godlynes is great riches, if a man be cõtent wt that he hath: for we brought
Eccle. 29. nothing into the world, neyther we maye carye anye thing out.
Hebre. 13. But when wee haue foode and rayment, wee must therewith
Job. 1. be content: They that will bee ryche fall into temptation and
Eccle. 5. snares of the (deuill) and into manye foolishe and noysome lu-
Jere. 5. stes, wch drowne menne into perdicion and destruction. For couetousnesse of monye is ꝑ rote of all euill: wch whyle some lusted after, they erred from the faith,

faith, and tangled themselues with many sorrowes. But thou man of God flee suche things. Follow righteousnes, godlynes, fayth, loue, patience, mekenesse, fight the good fight of faith: Lay hand on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Thus endeth the second lesson.

Lorde now lettest thou thy seruant. &c.

As on Sunday Euening prayer.

Our father which art. &c.

O Lorde open thou my lips.
And my mouth shal shew forth thy prayse.
O god make spede to saue me.

O Lord make haſt to helpe me.

Glorye be to the father and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is nowe, and euer ſhalbe, world without ende. Amen.

Ad te domine. pſal. xxv.

Vnto thee (O Lord) will I lift vp my ſoule, my God, I haue put my truſte in thee, O lette me not be confounded, neyther let myne enimyes, triumph ouer me.

For all they that hope in thee, ſhall not be aſhamed: But ſuch as tranſgreſſe without a cauſe ſhalbe put to confuſion.

Shewe me thy waies, O Lord: and teach me thy pathes.

Leade me forth in thy trueth, and learne me, for thou arte the God of my ſaluatiō, in thee hath bene

bene my hope all the day long.

Cal to remembrance, O Lord, thy tender mercies: And thy louing kindenesse, which haue bene euer of olde.

O remember not the sinnes & offences of my youth. But accoꝛding vnto thy mercy think thou vpō me: O lord) foꝛ thy goodnes.

Gracious and righteous is the Lord: therfoꝛe will he teach sinners the way.

Them that be meeke, shall hee guide in iudgement: and suche as be gentle, them shall he learn his waye.

All the pathes of the Lord, are mercie and truth: vnto such as keepe his couenaunt and his testimonies.

Foꝛ thy names sake, O Lorde: be mercifull vnto my sinne, foꝛ

it is great.

What man is he that feareth the Lorde, him shall he teach in the way that he shall chose.

Hys soule shall dwell at ease, and his seede shall inherite the lande.

The secretes of the Lord is among them that feare him: & he will shew them his couenant.

Myne eyes are euer looking vnto the Lord, for he shal plucke my feete out of the net.

Turne thee vnto me, and haue mercye vpon me: for I am desolate and in misery.

The sorrowes of mine hearte are enlarged: O bring thou me out of my troubles.

Looke vpon myne aduersitie, and miserie, and forgiue me all my sinne.

Con=

Consider myne enimies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer me: Let me not be confounded, for I haue put my trust in thee.

Let perfitnesse and righteous dealyng wayte vppon me. For my hope hath bene in thee. Deliuer Israell, O God, oute of all his troubles.

Glorye be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is now, and euer shalbe, worlde without ende. Amen.

Dominus illuminatio.

THe Lorde is my light and my saluation, whom then shal I fear, the lord is the strength of my lyfe, of whome then shall I be afrayde.

When the wicked (euen myne enimies and my foes) came vpon me to eate vp my flesche, they stumbled and fell.

Though an host of men were layde against mee, yet shall not my hart be afrayde, and though there arose vp war against mee. yet will I put my trust in him.

One thing haue I desired of the Lord, which I will require: euen that I maye dwell in the house of the Lorde all the dayes of my life, to behold ꝑ faire beautie of ꝑ lord & to visit his temple.

For in the time of trouble he shall hyde me in his tabernacle: yea in ꝑ secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

And nowe shall he lifte vp my head: aboue mine enimies roũd about

about me.

Therefore will I offer in his dwelling an oblatiō with great gladnesse: I will sing and speak prayses vnto the Lord.

Harken vnto my voice, O lord, when I crye vnto thee, haue mercy vpon me, and heare me.

My heart hath talked of thee, seeke ye my face: thy face, Lorde will I seeke.

O hide not thou thy face from me: nor cast thy seruaunt away in displeasure.

Thou hast bene my succour: leaue not, neyther forsake me, O God of my saluation.

When my father and mother forsake mee: the Lorde taketh me vp.

Teache me thy way, O Lord: and leade mee the right waye

bicause of mine enimies.

Deliuer me not ouer into the will of my aduersaries, for there are false witnesse risē vp against me, and such as speake wrong.

I should vtterlie haue fainted, but that I beleue verelye to see the goodnesse of the Lord in the land of the liuing.

O tarie thou the Lordes leysure: be strong, and he shal comfort thine hart, and put thou thy trust in the Lord.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now and euer shalbe world without end. Amen.

Lessons for Morning prayer on Wednesday.

The first Lesson taken out of the. xi. Chapter of the Prouerbes.

A

A false balance is an abhomination vnto the Lorde: but a true weyghte pleaseth him. Where pride is, there is shame also and confusion. But where as is lowlynesse, there is wisedome. The innocent dealyng of the iuste shal lead them; But the vnfaythfulnesse of the despisers shall be their owne destruction. Riches helpe not in the daye of vengeaunce. But righteousnesse deliuereth from death. The righteousnesse of the innocent ordreth his waye: but the vngodlye shall fall in hys owne wickednesse. The righteousnesse of the iust shall deliuer them. But the despisers shall be taken in their owne vngodlynesse.

Thus endeth the first Lesson taken

ken out of the.xi.chapter of the Pro-
uerbes.

We praise thee O God.&c.

The second lesson.

I Saye vnto you (sayeth Christe) except your righteousnesse exceede the righteousnesse of the Scrybes and Phariseyes, yee can not enter into the kingdome of heauen. Ye haue hearde that it was sayd vnto them of the olde time: Thou shalt not kill, who so euer killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with his brother (vnadui sedlye) shalbe in daũger of iudgement. And whosoeuer sayth vnto hys brother, Racha, shall be in daunger of a counsayle. But whosoeuer sayeth, thou foole, shall be in

daun-

daunger of hell fier. Therefore if thou offerest thy gifte at the aultar, and there remēbrest that thy brother hath ought agaynst thee, leaue there thyne offering before the aultar, and goe thy waye first, and be reconciled to thy brother, and then come and offer thy gift.

Thus endeth. &c.

Blessed be the Lorde God. &c.

Psalmes for Euening prayer on Wednesdaye.

Our father which art. &c.

O God make speede to saue me.
O Lord make haste to helpe me.

Glorye be to the father, and to the sonne, and to the holye ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

Lætatus sum. Psal. Cxxxviii.

I Was glad when they sayd vnto me, we will goe into the house of the Lord.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a city that is at vnitie in it selfe.

For thyther the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israell, to giue thankes vnto the name of the Lord.

For there is the seate of iudgement: euen the seat of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles, and plenteousnesse within thy palaces.

For my brethren and compa-

nions

nions sakes: I will wishe thee prosperitie.

Yea, because of the house of the Lorde our God: I will seeke to doe thee good.

Glory be to the father. &c.

As it was in the begin. &c.

Ad te leuaui oculos meos.

UNto thee lyfte I vp myne eyes, O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruantes looke vnto the hands of their Maysters, and as the eyes of a maiden vnto the hand of hir Maystresse: euen so our eyes wayte vpon the Lorde our God, vntill he haue mercy vpon vs.

Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

Our

Oure soule is filled with the scornefull reproofe of the welthy: and with despitefulnesse of the proude.

Glory be to the father. &c.
As it was in the begin. &c.

The first Lesson taken out of the .iii. chapter of Ecclesiastes.

THe childzen of wisedome are a congregation of the righteous, and their exercise is obedience & loue. Heare me your father O my deare childzen & do therafter, that ye may be safe. For the Lorde will haue the father honoured of the childzen: and looke what a mother commaundeth her childzen to do, he wyll haue it kept. Who so honoureth his father, hys synnes shall be forgiuen him: And he that honoureth his mother, is

like

like one that gathereth treasure togither. Who so honoureth hys father, shall haue ioy of his owne children: and when he maketh his prayer, he shall be heard. He that honoureth his father, shall haue a long life. And he that is obedient for the Lords sake, his mother shal haue ioye of him. He that feareth the Lord, honoreth his father and mother, and doth them seruice, as it were vnto the Lorde himselfe: Honour thy father in deede, in word, and in all patience, that thou mayest haue his blessing.

Thus endeth. &c.

Lessons for Euening prayer on Wednesdaye.

My soule doth magnify. &c.

The second lesson taken out of the. vi. Chapiter to the Ephesians.

Chil-

Children obey your fathers and mothers in the Lorde: for that is ryght. Honoure thy father and mother (the same is the first commaundement in the promise) that thou mayest prosper, and lyue long on the earth. Ye fathers moue not your children to wrathe. But bryng them vp thorowe the doctrine and correction of the Lorde. Ye seruauntes obey them that are youre bodilye maysters, wyth feare and trembling, euen with the singlenesse of your harte, as vnto Christe. Not doyng seruice vnto the eye, as they that go about to please menne: But as the seruauntes of Christ, doing the wyll of God from the hart with good will, seruyng the Lorde and not menne, knowing

wyng thys, that what so euer good thyng anye man doth, the same shall he receyue agayne of GOD, whether he bee bonde or free. And ye maisters doe euen the same things vnto them, putting awaye threatnings. Knowing that your maister also is in heauen: Neither is there any respect of person with him.

Thus endeth. &c.

Lorde now lettest thou thy. &c.

As on Sunday.

Psalmes for Morning prayer on Thursday.

Our father which art. &c.

O Lorde open thou my lippes.
And my mouth shal shew forth thy praise.
O God make speede to saue me.
O Lord make hast to helpe me.

Glorye be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

Exaltabo te domine. Psal. xxx.

I Wil magnify thee, O lord, for thou hast set me vp: & not made my foes to triumph ouer me.

O Lord my God, I cried vnto thee: and thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that go down to the pit.

Sing prayses vnto the Lorde (O ye sainctes of his:) and giue thankes vnto him for a remembraunce of his holinesse.

For hys wrath endureth but the twinkling of an eye, and in his

his pleasure is lyfe, heauinesse may endure for a night, but ioye commeth in the morning.

And in my prosperitie I sayd, I shall neuer be remoued: thou Lorde of thy goodnesse haddest made my hill so strong.

Thou diddest turne thy face (fro me:) and I was troubled.

Then cryed I vnto thee, O Lord: and gat me vnto my Lord right humbly.

What profite is there in my bloud: whē I go down to ỹ pit?

Shall the dust giue thankes vnto thee? or shall it declare thy truth?

Heare, O LORD, and haue mercye vpon me: Lorde be thou my helper.

Thou hast tourned my heauinesse into ioye: thou hast put

of my sackecloth, and girded me with gladnesse.

Therefore shall euerye good man sying of thy prayse wythout cessing: O my God I will giue thankes vnto thee for euer.

Glorye be to the father. &c.

As it was in the begin. &c.

Benedicam dominum.

I Will alway giue thankes vnto the Lord: his praise shal euer be in my mouth.

My soule shall make hir boste in the Lorde: the humble shall heare thereof, and be glad.

O prayse the Lorde with mee, and let vs magnify his name togither.

I sought the Lorde, and he hearde me: yea he deliuered me out of all my feare.

They had an eye vnto hym, and

and were lightned: and their faces were not aſhamed.

Loe, the poore crieth, and the Lorde heareth him: yea, and saueth him out of all his troubles.

The Aungell of the Lorde tarieth rounde aboute them that feare him, and deliuereth them.

O taſte and ſee how gracious the Lorde is: bleſſed is the man that truſteth in him.

O feare the Lorde, ye that be his ſainctes: for they that feare him lacke nothing.

The Lions do lacke and ſuffer hunger: but they which ſeke the Lorde, ſhall wante no maner of thing that is good.

Come ye children, and harken vnto mee: I will teache you the feare of the Lord.

What man is he that luſteth

to liue, and would faine see good dayes: keepe thy tongue from euil, and thy lips that they speake no guyle.

Eschewe euill and doe good: seeke peace, and ensue it.

The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

The countenance of the Lord is against them that do euill: to roote out the remembraunce of them from of the earth.

The righteous crye, and the Lord heareth them: and deliuereth thē out of all their troubles.

The Lorde is nigh vnto them that are of a contrite hart: and wil saue such as be of an humble spirite.

Great are the troubles of the righteous; but the Lord deliuereth

reth him out of all.

He kepeth al his bones: ſo that not one of them is broken.

But miſſortune ſhall ſlaye the vngodly: and they that hate the righteous, ſhalbe deſolate.

The lord deliuereth the ſoules of his ſeruauntes: and all they that put their truſt in him ſhall not be deſtitute.

Glorye be to the father. &c.

As it was in the begin. &c.

Lessons for morning prayer on Thurſdaye.

The firſt leſſon taken out of the. xxiii. chapter of Eccleſiaſticus.

LEt not thy mouthe be accuſtomed with ſwearing, for in it there are manye falles: Let not the name of God bee continuallye in thy mouth, for like as a ſeruaunte whyche

is oft punished cannot be without some soze: euen so whatsoeuer he be that sweareth and nameth God, shal not be clean purged from sinne. A man that vseth muche swearing shall bee fylled wyth wyckednesse, and the plague shall neuer goe from his house. If he beguile his brother, his fault shalbe vppon him, If he knowledge not his sinne, he maketh a double offence: and if he sweare in vayne, he shall not be founde righteous, for his house shalbe ful of plagues. The wordes of the swearer bringeth death. God graunt that it be not found in the house of Iacob. But they that feare God, eschue all such, and lie not weltering in sinne.

Thus endeth &c.

We

We prayſe thee O God. &c.

The ſeconde Leſſon taken out of the vij. Chapter of Saint Mathew.

YE haue hearde howe it was ſayde to them of olde time: Thou ſhalte not forſweare thy ſelfe, But ſhalt perfourme vnto the Lorde thoſe things that thou ſweareſt. But I ſaye vnto you, ſweare not. Sweare not at all, neyther by heauen, for it is Gods ſeate, nor by the earth, for it is his foteſtoole: neither by Jeruſalem, for it is the Citie of the great king. Neyther ſhalte thou ſweare by thy heade, becauſe thou canſt not make one heare white or blacke. But your communication ſhalbe, yea, yea, naye, naye, for whatſoeuer is ad-

added than these, it commeth of euill.

Thus endeth.&c.

Blessed be the Lorde God of Israell.&c.

And so as Morning prayer endeth on Sunday.

Psalmes for Euening prayer on Thursday.

Our father which art.&c.

O God make speede to saue me.

O Lord make hast to helpe me.

Glorye be to the father.&c.

As it was in the beginning, is now.&c.

Nisi dominus.

Psalm. 17

EXcept the Lord builde the house, their labour is but lost that builde it.

Except the Lord keepe the citie: the watchman waketh but in vaine.

It is but lost labour that ye haste to rise vp earlye, and so late take rest, and eate the breade of carefulnesse, for so he giueth his beloued sleepe.

Loe, children, and the fruite of thy wombe: are an heritage and gift that commeth of the Lord.

Lyke as the arrowes in the hande of the gyant: euen so are the yong children.

Happye is the man that hath hys quyuer full of them: they shall not be ashamed when they speake with their enimies in the gate.

Glory be to the father. &c.

As it was in the begin. &c.

Beati omnes.

BLessed are all they that feare the Lorde; and walke in his wayes.

For

For thou shalt eate the labors of thine handes: O well is thee, and happy shalt thou be.

Thy wyfe shalbe as the fruitfull vine: vpon the walles of thine house.

Thy children lyke the Oliue braunches: rounde about thy table.

Loe, thus shall the manne be blessed: that feareth the Lord.

The Lorde from out of Sion shal so blesse thee, that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalte see thy childers children, and peace vpon Israell.

Glory be to the father. &c.

As it was in the begin. &c.

Lessons for Euening prayer on Thursdaye.

The

The first lesson taken out of the xxiiii. chapter of the Prouerbes.

LAye no priuie wayte wickedly vpō the house of the righteous, & disquiet not hys resting place. For a iuste manne falleth seuen tymes, and ryseth vp agayne. But the vngodlye falleth to wickednesse. Reioyce not at the fall of thyne enimye: And lette not thyne hart be gladde when he stumbleth. Least the Lorde (when he seeth it) be angry, and turne his wrath from him vnto thee. Let not thy wrathe and gelousie moue thee to follow the wicked and vngodlye. And why? the wycked haue nothing to hope for, and the candel of the vngodly shall be putte out. My sonne feare thou the Lorde and the kyng,

kyng, and keepe no companye wyth the seditious persons: For their destruction shall come sodenly, and who knoweth the fall of them both.

Thus endeth. &c.

My soule doth magnifie. &c.

The second lesson.

LEtte euerye soule submit hymselfe vnto the auctho-rity of the higher powers. For there is no power, but of God. The powers that be, are ordeined of GOD. Whosoeuer therefore resisteth power, resis-teth the ordinance of God. But they that resist, shall receyue to themselues damnation. For ru-lers are not fearefull to the that doe good, but to them that doe euill. Wylte thou be without feare of the power? Doe well

then,

then, and so shalt thou be praised of the same, for he is ỹ minister of God for thy welth. But if thou doe that which is euill, then feare, for he beareth not the sworde for nought. For he is the minister of God, to take vengeaunce of him that doth euill. Wherfore, ye must needes obey, not only for feare of vengeance, but also bicause of conscience. And euen for this cause paye ye tribute. For they are Gods Ministers seruing for the same purpose. Giue to euery man therefore his dutie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whome feare belongeth: Honour, to whome honour pertayneth.

Thus endeth the second lesson. &c.

Lord

Lorde now letteſt thou thy ſeruant. &c.
As on Sunday Euening prayer.

Pſalmes for Morning prayer on Fridaye.

Our father which art. &c.

O Lorde open thou my lips.
And my mouth ſhal ſhew forth thy praiſe.
O God make ſpede to ſaue me.
O Lorde make haſte to helpe me.
Glory be to the father, and to the ſonne, and to the holy ghoſt.
As it was in the beginning, is now and euer ſhalbe world with out end. Amen.

Noli æmulari. Pſal. xxxvii.

Fret

FRet not thy ſelf becauſe of the vngodly: Neither be thou enuious againſt the euill doers.

For they ſhal ſone be cut down like graſſe: and be withered euen as the greene herbe.

Put thou thy truſt in the Lord, and be doing good: dwell in the lande, and verilye thou ſhalt be fed.

Delight thou in the Lord, and he ſhall giue thee thy hartes deſyre.

Commit thy waye vnto the LORDE, and put thy truſt in him: and he ſhall bring it to paſſe.

He ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone daye.

Holde thee still in the Lorde, and abide patientlye vpon him, but greeue not thy selfe at him, whose way doth prosper against the manne that doth after euyll counsels.

Leaue off from wrath, and let goe displeasure: fret not thy self, else shalt thou be moued to doe euill.

Wicked doers shall be rooted oute: and they that patiently abide the Lorde, those shall inherite the lande.

Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shalbe awaye.

But the meke spirited shal possesse the earth, and shalbe refreshed in the multitude of peace.

The vngodly seeketh counsell against

agayn ſt the iuſt, and gnaſheth vpon him with his teeth.

The Lorde ſhall laugh him to ſcorne, for he hath ſeene that his daye is comming.

The vngodlye haue drawne oute the ſworde, and haue bended their bowe: to caſte downe the poore and needie, and to ſlea ſuch as be of a right cõuerſation.

Their ſworde ſhall goe thorowe their owne hart: and their bowe ſhall be broken.

A ſmall thing that the righteous hath, is better than greate riches of the vngodlye.

For the armes of the vngodly ſhalbe broken: and the Lord vpholdeth the righteous.

The Lord knoweth the dayes of the godlye: and their inheritance ſhall endure for euer.

They shal not be confounded in the perillous time: and in the dayes of dearth they shall haue inough.

As for the vngodlye, they shall perishe, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

The vngodlye borroweth and payeth not againe, but the righteous is mercifull and liberall.

Suche as be blessed of GOD, shall possesse the lande, and they that be cursed of him shalbe rooted out.

The lord ordereth a good mãs going: and maketh his way acceptable to himselfe.

Though he fall, he shall not be cast away: for the lord vpholdeth him with his hande.

I haue bene yong, and nowe am old: and yet saw I neuer the righteous forsaken, nor his sede begging their bread.

The righteous is euer mercyfull and lendeth: and his sede is blessed.

Flie from euill, and doe the thing that is good: and dwell for euermore.

For the Lorde loueth the thing that is right: he forsaketh not his that be godlye, but they are preserued for euer.

The righteous shall be punished: as for the seede of the vngodly, it shalbe rooted out.

The righteous shall inherite the land: & dwell therin for euer.

The mouth of the righteous is exercised in wisdome: and his tongue will bee talkynge of

iudgement.

The lawe of his God is in his heart: and his goings shall not slide.

The vngodlye seeth the righteous: and seeketh occasion to slea him.

The Lorde will not leaue him in his hande, nor condemne him when he is iudged.

Hope thou in the lord, and kepe hys waye, and he shall promote thee: that thou shalt possesse the land, when the vngodly shal perish, thou shalt see it.

I my self haue sene the vngodly in great power, and flourishing like a greene Bay tree.

And I went by, and lo, he was gone: I sought him, but his place coulde no where be found.

Keepe innocencie, and take hede

hede vnto the thing that is right for that shall bring a man peace at the last.

As for the transgressours they shall perish togither, and the end of the vngodly is, they shalbe roted out at the last.

But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

And the Lorde shall stande by them, and saue them: He shall deliuer them from the vngodlye and shall saue them, bicause they put their trust in him.

Glory be to the father, &c.

As it was in the, &c.

Lessons for Morning prayer on Frihaye.

The first lesson taken out of the iij. Chapter of Ecclesiasticus.

My sonne, if thou hast sinned, doe it no more. But praye for thy foresynnes, that they may be forgiuen thee. Flye from sinne, euen as from a Serpente: For if thou commest nigh to hir, she will bite thee. The teeth thereof are as the teeth of a Lion to slay the soule of menne. The wickednesse of manne is a sharpe two edged Swoorde, which maketh suche woundes that they can not be healed. Stryfe and wrongfull dealyng shall waste awaye a mannes goodes, and throughe pryde a rich house shalbe brought to naught.

Thus the riches of the prowde shall bee rooted out. From the mouthe of the poore, his prayer shall be hearde, and the reuen-

ging

ging of him shall hastelye come, who so hateth to be reformed, it is a token of an vngodlye person. But he that feareth god wil remember himselfe.

We praise thee O God. &c.

Thus endeth the first lesson, &c.

The seconde lesson taken out of the third Chapter of John.

GOD so loued the world, that he gaue his onely begotten sonne, that whosoeuer beleueth in him, shoulde not perishe, but haue euerlasting life. For God sente not his Sonne into the worlde, to condemne the world, but that the worlde throughe him myghte be saued. He that beleueth in him is not condemned. But he that beleueth not is condemned alreadye. Bicause he

he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation that light is come into the world, and men loued darknesse more than lighte. Bicause their deedes were euill. For euery one that euill doth, hateth the light: Neyther loueth the lyght, leaste hys deedes should be reproued. But he that doeth truth cometh to the light, that his dedes maye be knowen: howe that they are wrought in God.

Thus endeth the .ij. lesson. &c.

Blessed be the Lorde
God of Israel.

Psalmes for Euening prayer
on Fridaye.

Our father which art. &c.

O God make spede to saue me.

O Lord make haſt to help me.
Glory be to the father. &c.
As it was in the beginning, is now. &c.

De profundis clamaui. Pſal. Cxxx.

OVt of the deepe haue I called vnto thee, O Lord, Lorde heare my voyce.

Oh let thine eares conſider well the voyce of my complaint.

If thou Lord wilt be extreme to marke what is done amiſſe, O Lorde, who may abide it?

For there is mercye with thee: therefore ſhalt thou be feared.

I looke for the Lord, my ſoule doth wayt for him: in his worde is my truſt.

My ſoule ſtieth vnto the Lord before the Morning watch: (I ſay) before the morning watch.

O Iſraell, truſt in the Lorde: for

for with the lord there is mercy, and with him is plenteous redemption.

And he shal redeme Israel: frō all his sinnes.

Glory be to the father. &c.

As it was in the. &c.

Ecce quam bonum.

BEhold how good and ioyfull a thing it is brethren to dwel togither in vnity.

It is like the precious oyntment vpon the heade that ranne downe euen to the bearde: euen vnto Aarons bearde, and went downe to the skirtes of his clothing.

Like as the dewe of Hermon: which fel vpon the hill of Sion.

For there the Lorde promised his blessing: and life for euermore.

Glo-

Glory be to the father. &c.
As it was in the begin. &c.

Lessons for Euening prayer on Fridaye.

The first lesson taken out of the xxxv. Chapter of Ecclesiasticus.

THe Lorde heareth the oppressed, he despiseth not ỹ desire of the Fatherlesse nor the widow whē she poureth out hir prayer before him. Doth not God see the teares that run downe the cheekes of the Widdowe? Or heareth he not the complaynte, ouer such as make hir to weepe? Who so serueth God after his pleasure, shall be accepted, and his prayer reacheth vnto the Clowdes, till she come nighe, she will not be comforted, nor goe hir waye till the highest God haue respect vnto hir.

hir. Giue true sentence, and per-fourme the iudgement. And the Lorde will not be slacke in com-mynge, nor tarie long, tyll he haue smittē in sunder the backs of the vnmercifull, and auenged himselfe of the heathen.

Thus endeth. &c.

My soule doth magnifie. &c.

The seconde lesson taken out of the syxte Chapiter to the Ephe-sians.

Ephe. 6. Finally my brethren, be strong thrōugh the Lord and thrōugh the power of his myght, put on all the ar-mour of God, that ye may stand agaynst the assaultes of the de-uill, for we wrastle not againſt bloud and flesshe.

But agaynst rule, and agaynst power,

power, agaynſt worldelye rulers, euen gouernours of the darckeneſſe of this worlde, agaynſt ſpirituall craftyneſſe in heauenlye thinges. Wherefore take vnto you the whole armour of GOD, that ye maye be able to reſiſt in the euill daye, and ſtande perfite in all things. Stande therefore, and your loynes girde with the truth, hauing on the brest plate of righteouſneſſe, and hauing ſhoes on your feete, that ye maye be prepared for the goſpell of peace. Aboue all, take to you the ſhielde of Fayth, wherewith ye maye quenche all the fierye dartes of the wycked. And take the Helmet of ſaluation, and the ſworde of the ſpirite, which is the word of GOD. And praye alwayes

with

with all maner of prayer, and supplication in the spirite: And watche therebnto with all instance.

Thus endeth. &c.

Lorde nowe lettest thou thy seruant. &c.

Psalmes for Morning prayer on Saterdaye.

Our father which art. &c.

O Lord open thou my lippes.
And my mouth shal shew forth thy prayse.
O God make spede to saue me.
O Lorde make haste to helpe me.
Glorye be to the father and to the sonne, and to the holy ghost.
As it was in the beginning is now, & euer shalbe, world without ende. Amen.

Quid

Quid gloriaris in malitia.

Why bostest thou thy selfe thou tyraunt: that thou canst doe mischiefe?

Where as the goodnesse of god endureth yet daily.

Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

Thou hast loued vngratiousnesse more than goodnesse: and to talke of lyes, more than of righteousnesse.

Thou hast loued to speake all wordes that maye doe hurt: O thou false tongue.

Therefore shall God destroye thee for euer: he shall take thee and plucke thee out of thy dwellyng, and roote thee out of the land of the liuing.

The righteous also shall see

this, and feare: and shall laugh him to scorne.

Loe, this is the man that tooke not GOD for his strength: but trusted vnto the multitude of his riches, and strengthned him in his wickednesse.

As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercye of God for euer and euer.

I will alway giue thanks vnto thee, for that thou hast done: and I will hope in thy name, for thy sainctes like it well.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shall be, world without ende. Amen.

Nonne deo subiecta,

My

My soule truly waiteth still vpon God: for of him cometh my saluation.

He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

Howe longe will yee imagine mischiefe agaynst euerye man: yee shall bee slayne all the sorte of you, yea as a tottering wall shall yee bee, and like a broken hedge.

Their deuise is onelye howe to put him out, whom God will exalte: their delite is in lies, they giue good woordes with their mouthe, but curse with their hart.

Neuertheless, my soule wayte thou still vpon God: for my hope is in him.

He truly is my strength, and

my ſaluation: he is my defence, ſo that I ſhall not fall.

In God is my health and my glorye: the rocke of my might, and in him is my truſt.

O put your truſt in him alway (yee people:) poure out your heartes before him, for God is our hope.

As for the children of men they are but vaine: the children of mē are deceitfull vpon the weights, they are altogither lighter than vanitie it ſelfe.

O truſt not in wrong and robberie: giue not your ſelues vnto vanitie, if riches encreaſe, ſet not your hart vpon them.

God ſpake once and twyſe: I haue alſo heard the ſame, that power belongeth vnto God.

And that thou Lorde art mer-

ciſull:

ciſull: for thou rewardeſt euerye man accordyng to his worke.
Glorye be to the father. &c.
As it was in the begin. &c.

Lessons for Morning prayer on Saterday.

The firſt leſſon taken out of the. xxviii chapter of Eccleſiaſticus.

HE that ſeeketh vengeance ſhall fynde vengeaunce of the Lord, which ſhall ſurelye keepe his ſynnes. Forgiue thy neighbour the hurte that he hath done to thee, and ſo ſhall thy ſinnes be forgiuen thee alſo, when thou prayeſt. A manne that beareth hatred agaynſte another, howe dare he deſire forgiuenelle of God: He that sheweth no mercy to manne which is like himſelfe, howe dare he aſke forgiuenelle of his ſinnes?

If he that is but flesh bereth hatred, and keepeth it, who wil entreate for his sinnes? Remember the ende, and let enmitie passe, which seeketh death and destructiō, and abide thou in the commaundements. Remember the commaundementes, so shalt not thou be rigorous ouer thy neyghbour. Thynke vppon the couenaunt of the highest, and forgiue thy neighbours ignorance.

Thus endeth. &c.

We prayse thee O God.

The seconde Lesson taken out of the xiij. Chapter of Marke.

TAke heede, watch & pray, for ye know not when the time is. As a man which is gone into a straunge country, and

and hath left his house, and giue his substance to his seruãts, and to euery man his worke, and cõmaunded the Porter to watche. Watch ye therfore, for ye knowe not when the Mayster of the house will come, at Euen, or at midnight, whether at the Cocke crowyng, or in the dawnyng. Leaste if he come sodenlye, he fynde you sleeping. And that I say vnto you, I say vnto you all, watche.

Thus endeth. &c.

Blessed be the Lorde God of Israell. &c.

Psalmes for Euening prayer on Saterdaye.

Our father which art. &c.

O God make speede to saue me.
O Lord make hast to helpe me.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now and euer shalbe world with out end. Amen.

Voce mea ad dominum.

I Cried vnto the Lord with my voice: yea, euen vnto the Lorde did I make my supplication.

I poured out my complaints before him: and shewed him of my trouble.

When my spirite was in heuinesse, thou knewest my path: in the way wherin I walked, haue they priuily laid a snare for me.

I looked also vpon my righte hand: and see, there was no man that would know me.

I hadde no place to flie vnto: and no man cared for my soule.

I

I cried vnto thee, O Lord, and sayde: thou art my hope and my porcion in the land of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer mee from my persecutors: for they are to strong for me.

Bring my soule out of prison, that I maye giue thankes vnto thy name; which thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

Glory be to the father. &c.

As it was in the begin. &c.

Exaltabo te domine.

I Wil magnify thee, O God my king: and I wil praise thy name for euer & euer. Psal. 43.

Euery day will I giue thanks vnto thee; and prayse thy name

for

for euer and euer.

Greate is the Lord, and marueilous worthye to be prayſed: there is no end of his greatnes.

One generation ſhall prayſe thy workes vnto another, to declare thy power.

As for me, I will be talking of thy worſhip: thy glory, thy praiſe and wonderous workes.

So that men ſhal ſpeak of the might of thy marueilous actes, & I wil alſo tell of thy greatnes.

The memoriall of thine abundant kindeneſſe ſhall be ſhewed: and men ſhall ſing of thy righteouſneſſe.

The Lorde is gracious and mercifull: long ſuffering and of great goodneſſe.

The Lorde is louing vnto euery man: and his mercy is ouer

all

all his wozkes.

All thy wozkes prayse thee, O LORD: and thy saínctes giue thanks vnto thee.

They shewe the glozye of thy kingdom, and talk of thy power.

That thy power, thy glozy, and mightynesse of thy kingdome might be knowen vnto men.

Thy kyngdome is an euerlasting kingdom: and thy dominion endureth thozowout al ages.

The Lozde vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all wayte vppon thee, O Lozde: and thou giuest them their meate in due season.

Thou openest thine hand: and fillest all thyngs liuing wyth plenteousnesse.

The Lozde is ryghteous in all

all his waies: and holy in al his workes.

The Lord is nie vnto all them that call vpon him: yea, all suche as call vpon him faithfully.

He wil fulfil the desire of them that feare him; he also wil heare their cry, and will helpe them.

The Lord preserueth all them that loue him: but scattereth abrode the vngodly.

My mouth shall speake the prayse of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Glorye be to the father and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

Lessons

Lessons for Euening prayer on Saterdaye.

The first Lesson taken out of the .vii. chapter of Ecclesiasticus.

FEare the Lorde with all thy soule, and honour his ministers. Loue thy maker with all thy strength, and forsake not hys seruauntes. Feare the Lord with all thy soule, and honour his Priestes. Giue them theyr portion of the first fruites and encrease of the earth, lyke as it is commaunded thee, and reconcile thy selfe of thy negligence wyth the little flocke, giue them the shoulders and their appoynted offerings and firstlyngs. Reach thine hand vnto the pore, that God maye blesse thee wyth plenteousnesse. Be liberall vnto all menne lyuing, yet let not

but

but doe good euen vnto them that are deade. Lette not them that weepe, be without comfort, but mourn with such as mourn. Lette it not grieue thee to visite the sick: for that shall make thee to be beloued. What soeuer thou takest in hande, remember the ende, and thou shalt neuer doe amisse.

Thus endeth. &c.

My soule doth magnifie. &c.

The second lesson taken out of the. ix. chapter of the first Epistle to the Corinthians.

WHo goeth a warfare at any time at his owne cost? who planteth a vineyard and eateth not of the fruit therof? Or who feedeth a flocke, and eateth not of the mylke of the flocke. Saye I these things after

ter the maner of men? Sayeth not the lawe the same also? For it is written in the lawe of Moses. Thou shalt not moseil the mouth of the Ore that treadeth out the corne. Doth GOD take thoughte for Oxen? Sayeth he it not altogither for our sakes? For our sakes no doubte this is written: that he whiche eareth should eare in hope, and that he which threshety in hope, should be partaker of his hope. If we sowe vnto you spirituall thynges, is it a great thyng if we reape your bodilye thynges? If other be partakers of this power ouer you, wherfore are not we rather? Neuertheless, wee haue not vsed thys power, but suffer all thynges, leaste wee shoulde hynder the Gospell of

Chrisi.

Christ. Doe ye not knowe how that they which minister about holy things, liue of the sacrifice? They which wayt of the temple, are partakers of the temple. Euen so also did the Lord ordeine: That they which preach the gospell, should liue of the Gospell.

Thus endeth &c.

Lorde now lettest thou thy seruant. &c.

As on Sunday Euening prayer.

The Collectes for Sundayes and holy dayes throughout all the yeare.

The first Sunday of Advent.

Almighty

ALmightye God, giue vs grace that we maye caſt awaye the woꝛkes of darkeneſſe, and putte vpon vs the armour of lyghte, nowe in the time of this moꝛtall lyfe, in the which thy ſonne Jeſus Chriſte came to viſite vs in great humilitie, that in the laſt day when he ſhal come agayne in his glooious maieſtie to iudge both the quick and the dead, we may riſe to the lyfe immoꝛtal, thꝛough him, who liueth and raigneth with thee and the holye ghoſt, nowe and euer. Amen.

The ſeconde Sunday.

BLeſſed Lozde whiche haſt cauſed all holye Scriptuꝛes to be wꝛitten foꝛ oure learnyng: graunt vs that wee maye in ſuche wiſe heare them,

reade, marke, learne & inwardlye digeſt them, that by pacience and comfort of thy holye worde, we may embrace and euer holde faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our ſauiour Jeſus Chriſt. Amen.

The thirde Sunday.

LOrde, we beſeche thee to heare our prayers, and by thy gracious viſitation, lighten the darkeneſſe of oure heartes, by our Lorde Jeſus Chriſt. Amen.

The fourth Sunday.

LOrde rayſe vp (we pray thee) thy power & come among vs & with great might ſuccour vs: that where as (through our ſins and wyckednesſe) we be ſore let and hindred, thy bountiful grace

and

and mercie, thzoughe the satis-
faction of thy sonne our Lozde,
maye spedilye deliuer vs: To
whome with thee and the holye
ghoste, bee honour and glozye
wozlde without ende. Amen.

Christmas day.

ALmighty God, whych hast
giuen vs thy onelye begot-
ten Sonne to take our na-
ture vpon him, and this daye to
be bozne of a pure virgin: graut
that wee being regenerate and
made thy childzen by adoption &
grace, maye daylye be renued by
thy holye spirite, thzough ỹ same
our Lozde Jesus Christ, who li-
ueth and reigneth with thee and
the holy ghost, now and euer. A-
men.

Saint Stephens day.

GRaunt vs, O LORD, to lerne to loue our enimies by ỹ example of thy martyr Sainct Stephen, who prayed for his persecutours to thee: which liuest and raignest. &c.

Saint̃ Iohn Euangelists day.

MErcifull Lord, we beseech thee, to cast thy bright beames of light vpō thy Church, that it beeing lightned by the doctrine of thy blessed Apostle and Euangelyste Iohn, may attaine to thy euerlastyng gifts: thzough Iesus Chzist our Lozd. Amen.

The Innocents daye.

ALmighty god, whose praise this day ỹ yong Innocēts thy witnesses haue cōfessed & shewed forth, not in speaking, but in dying: mortifie and kill all

all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tōgues we doe confesse: through Iesus Christ our Lorde. Amen.

The Sunday after Christmas day.

Almightye GOD which hast giuen vs. &c. As vpon Christmas daye.

The circumcision of Christ.

ALmightie God, which madest thy blessed sonne to be circumcised and obediēt to the law for man: graūt vs ỹ circumcision of the spirite, that our hartes and all our members beyng mortified from all worldlye and carnall lustes maye in all thyngs obey thy blessed will: Through the same thy Sonne Iesus Christ our Lord.

The Epiphanye.

O GOD, which by the leading of a starre diddest manifest thy onelye begotten sonne to the Gentyles: Mercifullye graunt that wee which knowledge thee now by fayth, may after this life haue the fruition of thy glorious Godhed: through Christ our Lord. Amen.

The first Sunday after the Epiphanye.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they maye both perceyue and knowe what thynges they ought to doe, and also haue wyll and power faithfully to fulfil the same; thorowe Jesus Christ our Lorde. Amen.

The. ii. Sunday after the Epiphany.

Al-

ALmighty and euerlasting God, which doest gouerne all thinges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace al the daies of our life.

The.iii.Sundaye.

ALmighty and euerlasting God, mercifullye looke vpon our infirmities: and in all our daungers and necessities stretche forth thy right hande to helpe and defende vs, throughe Jesus Christ our Lorde. Amen.

The.iiii.Sunday.

GOd which knowest vs to bee set in the middest of so manye and greate daungers, that for mans frailenes we cannot alwayes stand vpright-lye: graunt to vs the health of

bodye and soule, that all those thynges which we suffer for sin, by thy helpe we maye well passe and ouercome. through Christe our Lord. Amen.

The.v. Sunday.

LOrd we beseech thee to keepe thy Churche and housholde continually in thy true religion, that they which doe leane onely vppon hope of thy heauenlye grace, maye euermore be defended by thy mightye power: thorow Christ our Lord.

The.vi. Sunday.

OLorde we beseech thee fauorably to heare the prayers of thy people, that we which are iustlye punished for oure offences, may be mercifully deliuered by thy goodnesse, for the glory of thy name: through

Jesus

Jesus Chryst our Sauiour, who liueth and reygneth with thee and the holye ghoste euer one God, worlde without end. Amen.

The. vii. Sunday.

LOrd God which seest that we put not our trust in anye thing that we do: mercifullye graunt, that by thy power we may be defēded against all aduersitye: Through Jesus Chryst our Lord. Amen.

The. viii. Sunday.

O Lord, which doest teache vs that all our doynges without charitie are nothing worth: Sende thy holye ghoste, and poure into our harts that most excellent gifte of charitie, the verye bonde of peace, and

and all vertues, wythoute the which whosoeuer liueth is counted deade before thee: Graunte this for thy onely sonne Jesus Christes sake. Amen.

The first day in Lent.

ALmighty and euerlasting God which hatest nothing that thou hast made, & doest forgiue the sinnes of all them that be penitent: Create & make in vs newe and contrite hartes that wee worthilye lamenting our sinnes, and knowledging our wretchednesse, may obtayne of thee, the God of al mercy, perfite remission and forgiuenesse, through Jesus Christ.

The first Sunday in Lent.

OLorde, whiche for oure sake dyddest faste fourtye dayes and fourty nights:

Giue

Giue vs grace to vse suche abstinence, that our flesche being subdued to the spirite, we may euer obey thy godly motions, in righteousnesse and true holynesse, to thy honour and glory: which liuest and raignest with the father and the holy ghost euer one God world without end. Amen.

The second Sundaye.

Almighty God which doest see that we haue no power of our selues, to helpe oure selues, keepe thou vs both outwardly in our bodies, & inwardlye in our soules, that we may be defended from all aduersities, which may happen to the bodye, and frō all euill thoughts, which may assault and hurt the soule: thrōugh Jesus Christ our Lord.

The

The third Sunday.

WE beseche thee almighty God, looke vpon the hartye desires of thy humble seruaunts: and stretch forth the right hande of thy maiestie, to be our defence against all our enimies: through Jesus Christ our Lord. Amen.

The fourth Sunday.

GRaunt we beseech thee almighty God, ỹ we which for our euill deedes are worthilye punished, by the comfort of thy grace may mercifully be releued through our Lorde Jesus Christ. Amen.

The fift Sunday.

WE beseche thee almighty God, mercifully to looke vpon thy people, ỹ by thy great

great goodnesse they may be gouerned and preserued euermore both in body and soule: through Jesus Christ our Lord.

The.vi. Sunday.

ALmighty and euerlasting God, which of thy tender loue towards mā hast sent our Sauiour Jesus Christe, to take vpon him oure flesshe, and to suffer death vppon the Crosse, that all mankinde should follow the example of his greate humilitie: Mercifullye graunt, that we both followe the example of his pacience, and be made partakers of his resurrection: thorow the same Jesus Christ our Lorde. Amen.

On good Fridaye.

ALmightye God we beseche thee graciouslye to beholde this

thys thy familye, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the handes of wycked men, and to suffer death vppon the crosse: who liueth and reigneth with thee and the holye ghost euer one God world without end. Amen.

Easter daye.

At Morning prayer in stede of the Psalme. O come let vs sing. &c. saye these anthemes followinge.

CHriste ryseth agayne from the deade, nowe dieth not, death from henceforth hath no power vpon him. For in that he died, he died but onee to put awaye synne. But in that he liueth, he liueth vnto GOD. And so likewyse, counte your selues deade

deade vnto sinne, but liuing vn-
to God in Chryst Jesus our lord.

CHryste is rysen agayne the
firste fruites of them that
slepe: for seeing that by mā
came death, by man also com-
meth the resurrectiō of the dead.
For as by Adam, all men do die,
so by Chryst al men shalbe resto-
red to life.

Easter day.

ALmightye GOD, whyche
thrōugh thy onelye begot-
ten son Jesus Chryst hast
ouercome death, and opened vn-
to vs the gate of euerlasting life:
We humbly beseech thee that as
by thy speciall grace preuenting
vs, thou doest put in our mindes
good desires, so by thy con-
tinuall

tinuall helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth with thee and the holy ghost, euer one God, world without end. Amen.

Monday in Easter weeke.

ALmightye father, whiche hast giuen thy onely sonne to dye for our sinnes, and to rise agayne for our iustificatiō: graunt vs so to put awaye the leuen of malice, and al kinde of wyckednesse, that we maye alway serue thee in purenesse of liuing and truth: through Jesus Christ our Lorde. Amen.

Tuesday in Easter weeke.

Almightye father which hast. &c.
As on Mondaye.

The first Sunday after Easter

Al-

Almighty God. &c. As on Easter daye.

The second Sunday after Easter.

ALmighty God which hast giuen thy holy sonne to be vnto vs both a sacrifice for sinne, and also an example of godlye lyfe: giue vs the grace that wee maye alwayes moste thankefullye receiue that his inestimable benefite, and also dayly endeuour our selues to follow the blessed steppes of hys moste holy life. Amen.

The thirde Sunday.

ALmyghtye God, whiche shewest to all men that be in errour the lyghte of thy truth, to the intente that they maye returne into the waye of righteousnesse: Graunt vnto all them that be admitted into the

felowship of Chriſtes religion, that they maye eſchewe thoſe thinges, that bee contrarye to their profeſſion, and follow ſuch thynges as bee agreeable to the ſame: through our Lord Jeſus Chriſt. Amen.

The fourth Sunday.

ALmighty God, which doeſt make the mindes of al faithful men to be of one wil: Graunt vnto thy people, that they maye loue the thing which thou commaundeſt, and deſire that which thou doeſt promiſe: that among the ſundry and manifold chaunges of the world, our harts may ſurely there be fixed, where as true ioyes are to be founde: thorow Chriſt our Lord.

The fift Sunday.

Lord

LOrde, from whome all good thyngs doe come: graunte vs thy humble seruauntes, that by thy holy inspiration we may thinke those thyngs that be good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ.

The Ascension daye.

GRaunt we beseech thee almighty God, that lyke as we do beleue thy only begotten sonne our Lorde to haue ascended into the heauens; so we may also in heart and minde thither ascende, and with him continually dwell. Amen.

The Sunday after Ascension day.

O God the kyng of glorye, whych hast exalted thyne only sonne Iesus Christ,

with great triumphe vnto thy kingdome in heauen: we beseech thee leaue vs not comfortlesse, but sende to vs thyne holy ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before: who liueth and raigneth wyth thee and the holy ghost, one God for euer and euer.

Whitsundaye.

GOd which as vpon this day hast taught the harts of the faythfull people, by the sending to them the light of thy holye spirite: Graunte vs by the same spirite to haue a right iudgement in all thyngs, and euermore to reioyce in hys holye comfort, through the merites of Christ Iesu our Sauiour: who liueth and raigneth

with

with thee in the vnitie of the same spirite, one God worlde without ende. Amen.

The same Collect serueth all the whole wéeke.

Trinitye Sundaye.

ALmightye and euerlastyng GOD, which haste giuen vnto vs thy seruantes grace by the confession of a true fayth to acknowledge the glorye of the eternall Trinitie, and in the power of thy diuine maiestie to worship the vnitie: wee beseche thee, that through ẏ stedfastnes of this fayth, we may euermore be defended from all aduersitie, which liuest and raignest one God, world without end. Amen.

The first Sunday after Trinitie Sunday.

GOD the strength of all them that trust in thee, mercifully accept our prayers. And because the weakenesse of our mortall nature can doe no good thing without thee; graunte vs the help of thy grace: that in keping of thy cõmaundements, we may please thee both in wil and dede: through Jesus Christ our lord.

The second Sunday.

LOrde, make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe & gouern thẽ, whõ thou dost bring vp in thy stedfast loue Graunt this most mercifull. &c.

The thirde Sunday.

LOrde we beseche thee mercifullye to heare vs, and vnto whom thou hast giuen an harty desire to praye: graunt that by thy

thy mightie ayde we may be defended, throughe Jesus Christ our Lorde. Amen.

The fourth Sunday.

GOd ỹ protector of all that trust in the, without whō nothing is strong, nothing is holy: encrease and multiplyē vpon vs thy mercye, that thou being our ruler and guide: we may so passe through things tẽporall, that we finallye lose not the things eternal: Graunt this heauenlye father, for Jesus Christes sake our Lorde. Amen.

The fift Sunday.

GRaūt Lord we beseech the ỹ the course of this world maye be peaceablye ordered by thy gouernaunce, that the congregation may ioyfullye

serue thee in al godly quietnesse: through Jesus Christ our lord. Amen.

The. vi. Sunday.

GOd which hast prepared to them that loue thee, suche good thinges as passe mannes vnderstanding: Powre into our hartes, suche loue toward thee, that we louing thee, in all things may obtayne thy promises, which exceede all that we can desire: Throughe Jesus Christ our Lord. Amen.

The seuenth Sunday.

LORDE of all power and might, which art the author and giuer of all good things. Graft in our hartes the loue of thy name, encrease in vs true religion, nourishe vs wyth

all

all goodnesse, and of thy greate mercie kepe vs in the same: thorowe Jesus Christ our Lord. Amen.

The eyght Sunday.

GOd, whose prouidence is neuer deceiued: we humbly besech thee that thou wylte putte awaye from vs all hurtfull thyngs, and giue those thynges which be profitable for vs: through Jesus Chryste our Lorde. Amen.

The ninth Sunday.

GRaunt to vs Lord we besech thee, the spirite to thinke and doe alwaye suche things as bee rightfull: that wee which cannot be without thee, may by thee be able to liue according to thy will, through Jesu Christ our Lord. Amen.

The

The. x. Sundaye.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble Seruants: and that they may obtain their petitions, make them to aske such thinges as shall please thee: through Jesus Christ our Lorde.

The. xi Sunday.

GOd which declarest thy almighty power, most chiefly in shewing mercy and pitie: giue vnto vs aboundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: through Jesu Christ our Lord.

The. xii. Sunday.

ALmightie and euerlasting God, which art alwayes more redy to heare, thā we

to

to praye: and arte wont to giue more than eyther wee desire or deserue: Poure downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our consciences are afrayde, and giuing vnto vs that, that oure prayer dare not presume to aske, through Jesus Christ our Lord.

The.xiii.Sunday.

ALmightye and mercifull God, of whose onelye gift it commeth, that thy faithfull people do vnto thee true and laudable seruice, graunt we beseeche thee, that we maye so run vnto thy heauenlye promises, that we fayle not finallye to attaine the same: through Jesus Christ our Lord. Amen.

The.xiiii.Sunday.

A-

ALmighty and euerlasting God, giue vnto vs the increase of fayth, hope, and charitie, and that we maye obtaine that which thou doest promise, make vs to loue that which thou doest commaunde: thorow Iesus Christ our Lord. Amen.

The.xv. Sunday.

KEepe wee beseech thee, O Lorde, thy Church with thy perpetuall mercy, and because the frailtie of man without thee can not but fall: keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation: through Iesus Christ our Lorde. Amen.

The.xvi. Sunday.

Lorde

LOrde we beſeche thee, let thy continuall pitie cleanſe and defende thy congregation, and bicauſe it cannot cõtinue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe: throughe Jeſus Chriſt our Lorde. Amen.

The.xvii. Sunday.

LOrde we praye thee that thy grace maye alwayes preuent and followe vs, and make vs continuallye to be giuen to all good workes: thorow Jeſus Chriſt our Lorde. Amen.

The.xviii. Sunday.

LOrd we beſech thee graũt thy people grace to auoide the infections of the deuil, and wyth pure hart and minde to

to folow thee the only God: thorow Jesus Chzist our Lozde. Amen.

The.xix. Sundaye.

O GOD, foz as muche as without thee we are not able to please thee: graũt that the woozking of thy mercie may in all things direct and rule our hartes: thzough Jesus Chzist our Lozde. Amen.

The.xx. Sunday.

ALmightye and mercifull god of thy bountiful goodnesse keepe vs from all things that maye hurt vs: that we being readye both in bodye and soule, may with free hartes accomplishe those things that thou wouldest haue done: thorowe Jesus Chzist our Lozd.

The

The.xxi. Sunday.

GRaunt wee beseeche thee, mercifull Lorde, to thy faythfull people, pardon, and peace, that they may be clensed from all their synnes, and serue thee with a quiete minde: through Jesus Christ our Lord. Amen.

The.xxii. Sunday.

LOrde, we beseeche thee to kepe thy household ỹ church in continuall godlynesse, that through thy protection, it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy name: through Jesus Christ our Lord. Amen.

The. xxiii. Sunday.

God

GOd our refuge & strength which art the authour of all godlyneſſe, be ready to heare the deuout prayers of thy Church. And graunt that theſe things which we aſke faythfullye we maye obtayne effectually: through Jeſus Chriſt our Lorde.

The.xxiiii.Sunday.

LOrde we beſeche thee: aſſoyle thy people from their offences, that through thy bountifull goodneſſe, we may be deliuered from the bandes of all thoſe ſinnes, which by our frailtie we haue committed. graunt this moſte mercifull father, for Chriſt Jeſus ſake our Sauiour and onely mediator. Amen.

The.xxv.Sunday.

Stirre

STirre vp we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing forth the fruite of good workes, maye of thee be plenteously rewarded: Through Jesus Christe our Lorde. Amen.

Collectes on Saintes dayes.

Saint Andrewes day.

ALmightye God, which didst giue suche grace vnto thy holy Apostle Sainct Andrewe, that he readilye obeyed the calling of thy sonne Jesus Christ, and followed him without delay: Graunt vnto vs all, that we being called by thy holy worde, maye forthwith gyue ouer our

selues, obediently to followe thy holye commaundementes: thorow the same Jesus Chzist our Lozd.

Saint Thomas the Apostle.

ALmighty and euerlasting God, whyche for the moze confirmation of the fayth, diddest sufferr thy holye Apostle Thomas, to be doubtfull in thy sonnes resurrection, graunt vs so perfitelye and without all doubt to beleue in thy sonne Jesus Chzistе, that our fayth in thy sight: neuer bee repzoued: Heare vs, O Lozde, thzough the same Jesus Chzistе, to whome with thee and the holye ghostе, be all honour and glozy foz euer and euer.

The conuersion of S. Paule.

God

GOd which hast taught all the worlde, through ỹ preachyng of thy blessed Apostle Sainct Paule: Graunt we beseech thee, that wee whiche haue his wonderfull conuersion in remembraunce, maye followe and fulfyll thy holye doctrine that he taught: through Jesus Christ our Lorde.

The purification of Sainct Mary the virgin.

ALmightye and euerlasting GOD, we humblye beseech thy maiestie, that as thy onelye begotten Sonne was this daye presented in the temple, in substaunce of our flesh: So graunt that we may be presented vnto thee with pure & cleare mindes, by Jesus Christ our Lorde. Amen.

Sainct Mathias daye.

ALmightye God, whyche in the place of the traitour Judas, diddest choose thy faithfull seruaunt Mathie to bee of the number of the twelue Apostles, Graunt that thy Church beyng alway preserued from false apostles, may be ordered and guided by faythfull and true pastours: through Jesus Christ our lord.

The annunciation of the virgin Mary.

WE besech thee lord, poure thy grace into our harts, that as we haue knowen Christ thy sonnes incarnation, by the message of an angel: so by his crosse and passion we may be brought vnto the glorie of his resurrection. Through the same Christ

Chryst our Lord.

Saint Markes day.

ALmightye God, whyche haste instructed thy holye Church with the holy doctrine of thy Euangelyst Saynct Marke: Giue vs grace so to be establyshed by thy holy Gospell, that we be not like children caried awaye with euerye blaste of vayne doctrine: Graunt thys through Jesus Chryst our lord.

Saint Philip and James.

ALmightye God, whome truely to knowe is euerlasting life: graunt vs perfitelye to knowe thy sonne Jesus Chryst, to be the way, the truth, and the lyfe, as thou haste taught Sainct Phillip and other the Apostles: through Jesus Chryst our Lord.

Saint Barnabe Apostle.

LOrde almightye, which hast endued thy holye Apostle Barnabas, wyth singular giftes of thy holy ghost, let vs not be destitute of thy manifolde gifts, nor yet of grace, to vse them alwaye to thy honour and glory: through Jesus christ our Lorde. Amen.

Saint John Baptist.

ALmightye God, by whose prouidence thy seruaunt John Baptist was wonderfullye borne, and sent to prepare the way of thy sonne our sauiour by preaching of penance, make vs so to folow his doctrine and holye life, that we maye trulye repente, according to hys preaching, and after his example constantly speake the truth, boldly

ty rebuke vice, and paciently suf-
er for the truthes sake: through
Jesus Christ our Lord.

Saint Peters daye.

ALmightye God, which by
thy sone Jesus Christ hast
giuen to thy apostle sainct
Peter manye excellent giftes,
and commaundest him earnest-
lye to feede thy flocke. Make we
beseech thee, all Bychoppes and
pastours diligentlye to preache
thy holy word, and the people o-
bedientlye to folow the same that
they may receyue the crowne of
euerlasting glorie: through Je-
sus Christ our Lord.

Saint James the Apostle.

GRaunt, O merciful God,
that as thy holye Apostle
sainct James leauing his

father and all that he had without delaye, was obedient vnto the calling of thy sonne Iesus Christe, and followed him: So we forsaking all worldlye and carnall affections, maye be euermore ready to followe thy commaundements: through Iesus Christ our Lord.

Saint Bartholomew.

O Almightye and euerlasting GOD, whiche haste giuen grace to thy Apostle Bartholomewe truelye to beleue and to preach thy word, graunt we beseech thee, vnto thy Church both to loue that hee beleued, and to preach that he taught: throwe Iesus Christ our Lord.

Saint Mathew.

Almightye God, which by thy blessed Sonne diddest call

call Mathew from the receypte of custome to bee an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres and inordinate loue of ryches, and to folow thy sayd sonne Jesus Christ: who liueth and raigneth with thee and the holye ghost, one God worlde without ende. Amen.

Saint Michaell and all aungels.

EVerlastynge God, whyche hast ordeyned and constituted the seruice of all Aungels and men in a wonderfull order: Mercifullye graunt that they which alwaye doe thee seruice in heauen, maye by thy appointment succour and defende vs in earth: through Jesus Christ our Lorde.

Saint Luke the Euangelist.

Al-

ALmightye God which calledst Luke the Phisition, whose prayse is in the Gospell to be a phisition of the soule, it may please thee by the wholesome medicines of his holye doctrine, to heale all the diseases of our soules: throughe thy sonne Jesus Christ our Lord.

Simon and Jude Apostles.

ALmightye GOD, whyche haste buylded thy congregation vpon the foundation of the Apostles and Prophetes, Jesu Christ himselfe being the head corner stone, graunt vs so to be ioyned togither in vnitie of spirite by their doctrine, that we maye be made an holye temple acceptable to thee: through Jesu Christ our Lord.

All

All Saincts.

ALmightye God which hast knit togither thy elect in one cõmunion and felowship in the misticall bodye of thy sonne Christ our Lord: graunt vs grace so to followe thy holye Saincts in all vertues, & godly liuing, that we maye come to those inspeakeable ioyes which thou hast prepared for them that vnfeynedlye loue thee: through Iesus Christ our Lord.

Here followeth the seuen penitentiall psalmes.

Do-

Domine ne. Pſalm. vj.

A feruent prayer of the ſinner deſi-
ryng to be cured, and his enimies to be
banquiſhed.

LOrd rebuke me not in thy rage, nor chaſten me in thi ne anger.

Haue mercy on me Lord, for I am weake, heale me Lorde, for my bones be bruſed.

And my ſoule is verye ſore troubled: but thou Lorde howe long?

Turne thee, O Lord, and deli-
uer my ſoule: ſaue mee for thy mercie.

For there is none in death that hath minde of thee, and in hell who will knowledge thee?

I haue trauailed in my way-
ling and mourning? I ſhall e-
uerye

uerye night washe my bedde, I shall water my couch with my teares.

Myne eye is troubled for sorrow: I am withered among all mine enimies.

Auoyde from mee all ye that worke wickednesse, for the Lord hath heard the voyce of my weeping.

The lord hath heard my prayer, the Lord hath hearde my petition.

Lette all myne enimies be ashamed and confounded: let thē be ashamed and confounded very quickly.

Beati quorum. Pſal.xxx.

How the penitent person shoulde bewayle his sinne, praying vnto God, and to reioyce in him.

Blessed

BLeſſed are they whoſe iniquities are forgiuen and whoſe ſinnes be couered.

Bleſſed is the man to whome God hath not imputed ſinne, and in whoſe ſpirite is no deceite.

For whiles I helde my peace, my bones are waxen olde: whileſt I cried all the day.

For day and night thy hande is very heauy vpon me.

I haue bene turned into wretchednesse whilſt the thorne pricked me.

I haue opened my fault vnto thee, and haue not hid myne vnrighteouſneſſe.

I ſayde, I wyll confeſſe myne vnrighteouſneſſe againſt my ſelf to the lord, and thou haſt forgiuen the wickednesse of my ſinne.

For this ſhal euery holy perſon

pray

pzay vnto the in time cõuenient.

But in the great floude of manye waters, they ſhall not come nigh him.

Thou art my refuge from tribulation that hath encloſed me.

O my ioye deliuer mee from them that compaſſe me.

I ſhall giue thee vnderſtanding, and ſhall teach thee in the way that thou ſhalt goe, I ſhall faſten mine eyes vpon thee.

Bee yee not like to hozſe and mule: in whom is none vnderſtanding.

Binde theyr mouthes with ſnaffle and bzidle, that wyll not dzawe nigh vnto thee.

Manye are the plagues of the ſinner, but who ſo truſteth in the Lozd, mercy embzaceth him on euery ſide.

Be glad in the Lorde, and reioice ye righteous and be ioyous all ye that be vpright in heart.

Glory be to the father. &c.

As it was in the begin. &c.

Domine ne. Pſal. xxxviii.

The penitent perſon ſore grieued with the burden of ſinne, called vpon God for ayd, and betaketh himſelfe to his mercy.

LOrd rebuke me not in thy rage, nor chaſtice mee in thine anger.

For thine arrowes ſticke faſt in me, and thou haſt layde thine hande ſore vpon me.

There is no helth in my fleſh, becauſe of thy diſpleaſure, there is no reſt in my bones, becauſe of my ſinnes.

For mine iniquities are gone ouer mine head, & are laide vpon

pon me as a heauy burthen.

My wounds are putrified and rotten, bicauſe of my foliſhneſſe.

I am made wretched, and croked exttemely, I went ſorrowfull all the day long.

For my loynes are ful of illuſions, and there is no helth in my fleſhe.

I am ſore afflicted & brought low, I did roare out for the ſorrow of mine hart.

Lord thou knoweſt all my deſyre, and my mourning is not hid from thee.

My heart is troubled, my ſtrength hath lefte me, alſo the very ſyghte of mine eyes, is not with me.

My friendes and my neyghbours drew togither and ſtoode againſt me.

And they that were next me, ſtoode farre off: they that layde wayte for my life, ſette vppon me.

And they that ſought my deſtruction ſpake vanitie, and they imagined deceites all the day.

But I as one being deafe dyd not heare, & I was as one that were dumbe, not opening his mouth. And I became as a man not hearing, & hauing no countercheckes in his mouth.

For in thee haue I truſted, thou ſhalt heare me my Lorde God.

For I haue ſaid, let neuer mine enimies triumph vpon me, and whyleſt my feete doe ſlyde, they ſpake ſtoutly agaynſt me.

For I am redy to be ſcourged, and my ſorrow is alwaies in thy re-

remembrance.

For I ſhall confeſſe myne vngodlyneſſe, and ſhall thinke vpon my ſinne.

But mine enimies liue, and are made ſtrong ouer me, and they are increaſed, which hate me vniuſtly.

They that requited euill for good, were againſt me, becauſe I folowed goodneſſe.

Forſake me not, O Lorde my God, neither depart thou fro me.

Make ſpeede to helpe me, O Lord God of my ſaluation.

Glory be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is nowe, and euer ſhall be, world without ende. Amen.

Miſerere mei. Pſal. L.

A prayer of the penitent, earnestly acknowledging and lamẽting his vngodly lyfe, and crying for mercie to be clensed from sinne, and calling for the spirite of God to be confirmed in grace.

HAue mercye vppon me, O god, accoꝛding to thi great mercye: and accoꝛding to the multitude of thy cõpassions wype away mine iniquitie.

Moꝛe and moꝛe wash me from myne iniquitie, and clense mee from my sinne.

Foꝛ I knowledge myne iniquitie, and my sinne is euer beꝛe mine eyes.

To thee alone haue I sinned, and haue done euill in thy sight, that thou mayest be fulfilled in thy woꝛds, and mayst ouercome when thou art iudged.

Beholde I was begotten in wicked-

wickednes, and my mother conceyued me in ſinne.

Lo, thou haſt loued trueth, the vnknowne and ſecret things of thy wiſedome haſt thou reueled vnto me.

Sprinkle me Lorde with Hiſope, and I ſhalbe clenſed.

Thou ſhalt waſche mee, and I ſhalbe made whyter than ſnow.

Unto my hearing, thou ſhalt giue ioye and gladneſſe and the bruſed bones ſhall reioyce.

Turne thy face frō my ſinnes, and wipe awaye all my wickednesſe.

A pure hart create in mee, O God, and a perfite ſpirite renew within me.

Caſte me not awaye from thy face, and thy holye ſpirite take not from me.

Reſtore to me the gladneſſe of thy ſaluation, and ſtrengthē me with the principall ſpirite.

I will enſtructe the wicked in thy wayes: and ſinners ſhalbe conuerted vnto thee.

Deliuer me from bloudſhed, O God, the God of my health, that my tongue maye exalt thy righteouſneſſe.

Thou ſhalte open my lyppes, and my mouthe ſhall ſhewe thy prayſe.

For if thou haddeſt deſired ſacrifice, I had ſurelye giuen it: but thou delighteſt not in whole burnt offerings.

The ſacrifice to God is a lowlye ſpirite: O God, thou wylte not deſpiſe a contryte and humble hart.

Deale gently for thy fauourable

ble beneuolence with Sió, that the walles of Jeruſalem may be builded vp.

Then ſhalt thou accept the ſacrifice of righteouſneſſe, oblations, and whole burnt offerings, then ſhall they laye calues vpon thine aultar.

Glorye be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the begin. &c.

Domine exaudi. Pſal. Ci.

A ſore complaint of the godlye man, being grieuouſlye handled of the wicked people, and maketh his mone to almightye God.

LOrd heare my prayer, and let my crie come vnto thee.

Tourne not thy face from mee whenſoeuer I am troubled, bow thine eare vnto me.

In what day ſoeuer I call vpon thee, heare me ſpeedily.

For my dayes are vaniſhed as ſmoke, and my bones are waxed as drie as a firebrand.

I am ſtricken and mine heart is withered like haye, ſo that I haue forgotten to eat my bread.

Wyth the noyſe of my mournyng, my bones cleaue to my fleſhe.

I am lyke vnto a Pellicane of wilderneſſe, and lyke vnto an owle in the houſe.

I haue waked, and am like a Sparrowe ſolitary in the houſe top.

All day mine enimies reuyled mee, and they that prayſed me, conſpired agaynſt me.

For I did eate aſhes as bread, and myngled my drinke wyth wee-

weeping.

And that bicauſe of thy wzath and indignation, foz thou diddeſt take me vp, and caſt me againſt the grounde.

My dayes are faded as a ſhadow, and I withered like haye.

But thou lozd abideſt foz euer, and thy memoziall is from age to age. Thou Lozde ſhalt ariſe, and haue mercy on Sion, foz it is tyme to haue mercye on it, foz the time is come.

Foz the ſtones thereof delyghteth thy Seruauntes, and they ſhall haue pitie on the grounde thereof.

And the people ſhall feare thy name, O Lozde, and all kings of the earth thy glozy.

Foz the Lozd hath builded Sion, and ſhalbe ſeene in his glozy.

He

He hath regarded the ſpeache of the humble, and hath not deſpiſed their prayer.

Let theſe thynges be wrytten in another age, and the people that ſhall be created, ſhall prayſe the Lorde.

For he hath looked down from his highe holye place, the Lorde hath loked downe from heauen vnto the earth.

To heare the wayling of them that be captiue, to loſe the ſonnes of them that were ſlaine.

That they ſhould in Sion declare the name of the Lorde, and his prayſe in Hieruſalem.

When the people aſſemble togither, and kynges for to ſerue the Lord.

In the waye he hath hindered my ſtrength, he hath ſhortened my

my dayes.

Call me not away in the myd-deſt of my dayes, thy yeares endure for euer.

In the beginning thou Lorde haſt laide the foundation of the earth, and the wooꝛkes of thyne handes are the heauens.

They ſhall periſhe, but thou abydeſt, and they ſhall all waxe olde as a garment.

And as a couering thou ſhalte chaunge them, and they ſhall be chaunged: but thou art one and the ſame, and thy yeares ſhall not fayle.

The ſonnes of thy ſeruauntes ſhall continue, and their ſeede ſhall ſtande faſt for euer.

Glory be to the father. &c.

As it was in the beginning, is now, and euer. &c.

De

De profundis. Pſal.cxxix.

¶ The ſinner being puniſhed for his ſinnes, deſireth to be deliuered both frō ſinne and puniſhment.

FRom the depth I called on thee, O Lorde, Lorde heare my voyce.

Lette thine eares giue good hede to the voyce of my prayer.

If thou lord wilt loke straightly vpon vs, O Lord, who ſhall abide it?

But with thee is mercye, and for thy law I haue ſuffered thee, O Lord.

My ſoule hath abidden in his worde: my ſoule hath truſted in the Lorde.

From the morning watch vnto nyght, let Iſraell truſt in the Lord.

For with the Lorde there is mer-

mercye, and with him is plenteous redemption.

And he will redeeme Iſraell from all his iniquities.

Glory be to the father. &c.

As it was in the begin. &c.

Domine exaudi. Pſal. cxliii.

The iuſt man being in aduerſitye, prayeth to be deliuered from all euil.

LORDE heare my prayer, wyth thine eares perceiue my deſire, for thy trueth ſake, and heare me for thy righteouſneſſe.

And enter not into iudgement wyth thy ſeruaunt, for no perſon lyuing ſhall be iuſtified in thy ſyght. For the enimye hath purſued my ſoule, my life in earth he hath brought low.

He hath ſet me in darkeneſſe, as the deade men of the worlde: and

and my ſpirite was vexed, my hart was troubled within me.

I remembred the olde dayes, I haue ſtudied of all thy woꝛkes, and in the deedes of thy handes I muſed.

I haue ſtretched foꝛth my handes vnto thee, my ſoule vnto thee as earth without water.

Haſtelye heare mee, O Lorde, my ſpirite hath fayled me.

Turne not thy face from me, foꝛ I ſhall be like to men deſcending into a pit.

Cauſe thy mercye to be heard of me betimes: foꝛ in thee haue I truſted.

Shewe me the waye where I maye walke: foꝛ vnto thee haue I lift vp my minde.

Delyuer mee from myne enimies, Lorde vnto thee haue I fled,

fled, teach me to doe thy will, for thou art my God.

Thy good ſpirite ſhall conduct me into the land of rightfulneſſe for thy name ſake, Lorde thou ſhalt reuyue mee through thyne equitie.

Thou ſhalte bryngе my ſoule from trouble, and throughe thy mercye thou ſhalte deſtroye all mine enimies.

And thou ſhalt deſtroy al that moleſt my ſoule, for I am thy ſeruant.

Glory be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is now and euer ſhalbe world with out end. Amen.

The Antheme.

REmember not (O LORD God) our olde iniquities, but let

let thy mercie ſpeedilye preuent vs, for we be verye myſerable: helpe vs God our Sauiour, and for the glorye of thy name deliuer vs, be mercifull and forgiue oure ſinnes, for thy names ſake. Let not the wicked people ſaye: where is their God? we be thy people, and the ſheepe of thy paſture, we ſhall giue thankes to thee for euer from age to age, we ſhal ſet forth the laude & prayſe,

To thee be honour and glory world without ende.
Amen.

Sundry godly prayers for diuers purposes.

For the Quéene.

ALmightye God whoſe kingdome is euerlaſtyng, and power infinite, haue mercy vpon the whole congregation, and ſo to rule the hearte of thy choſen ſeruant Elizabeth, our Queene and gouernour, that she knowing whoſe miniſter she is, may aboue all things ſeeke thine honour and glorie, and that we hir ſubiects duly conſidering whoſe authoritie she hath, maye faythfully ſerue, honor and humbly obey her in thee, and for thee, according to thy bleſſed word and ordinaunce: Throughe Jeſus Chriſt our Lord, who with thee and the holy ghoſt, lyueth and raigneth euer one God worlde without ende. Amen.

Another for the Quéne.

ALmightye and euerlasting GOD, we be taught by thy holye worde, that the hearts of kings are in thy rule and gouernaunce, and that thou doest dispose and turne them, as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and gouerne the heart of Queene Elisabeth thy seruaunt, our Queene and gouernor, that in all hir thoughts, wordes and workes, she may euer seeke thy honour and glory, and studye to preserue thy people committed to hir charge, in welth, peace, and godlynesse: Graunt this O mercifull father, for thy deare sonnes sake Jesus Christe our Lorde. Amen.

For

For the Queene.

O Almighty God king of kings, and lord of lords, which by thy diuine ordinance hast appointed temporal rulers to gouerne thy people according to equitie and iustice, and to liue among them as a louing mother among hir naturall children, for the aduauncement of the good, and punishment of the euill, we most humbly beseech thee fauourably to behold Elisabeth thy seruant, our Queene & gouernour, and to breath into hir hart thorowe thy holy spirit, the wisedome, that is euer about the throne of thy maiestye, whereby she maye be prouoked, moued, and stirred, to loue, feare and serue thee, to seke thy glory,

to banishe ydolatrie, superstici-
on and hipocrisye out of this
realme, & vnfainedly to aduance
thy holye and pure religion a-
mong vs hir subiectes, vnto the
example of other forren nations.
O Lorde, defende hir from hir
enimies, sende hir a long and
prosperous life among vs, and
giue hir grace not onely in hir
owne personne, godly and iust-
ye to rule, but also to appoynt
suche Magistrates vnder hir
as maye bee likewyse affected
both towardes thy holye worde,
and also towarde the common
wealth, that we hir Subiectes
liuing vnder hir dominion in all
godlynesse, peace, and wealth,
maye passe the time of this our
shorte pilgrimage in thy feare
and seruice, vnto the glorye of
thy

thy blessed name, which alone is worthie all honour for euer and euer Amen.

For the Quéenes counsell.

IT is wrytten, O moste mightye and euerlasting King, that where manye are that giue good counsayle, there goeth it wel with the common people, there are all things conserued in a good and seemelye order, there doth the publique wealthe florishe, with the abundaunce of all good things. It maye please thee therefore, O LORDE, which hast the harte of all rulers in thy hande, and directest their counsayles vnto what ende it is thy good pleasure mercifullye to assist all those which are of the Queenes most honourable counsayle, and Prou.11. Prou.12.

to giue them thy holye ſpirite to be their preſident, ruler, and gouernour, that in all their aſſembles, they may euer ſette before their eyes thy moſte hyghe and princelike maieſtie, the feare of thy name, the accompliſhment of thy commaundement. And alway remember that they are ſeruants appointed for the weaith and commodity of the Queene & hir people, executing true iudgement indifferentlye towardes al the Queenes ſubiects, thorow iuſtice and mercie, beyng boyde of all couetouſneſſe, that whatſoeuer they attempt priuatelye or openlye, maye tourne to the glorie of thy bleſſed name to the ſetting forth of thy holy word, to the aduancemēt of the Queenes honor, to the profite of the commons,

mons, to the deſtruction of vice, and to the cõmendation of vertue, giue them grace, O moſte mercifull Father, ſo with one minde in all godly and vertuous thyngs, that they ruling righteouſly, and we liuing obediently, may altogether with quiet harts and free conſcienees, prayſe and magnifie thee our Lord God for euer and euer. Amen.

For Judges.

O God thou moſte righteous Judge, which commaundeſt by thy holye worde ſuch to be choſen Judges ouer thy people as be of approued conuerſation, wiſe, and learned in thy holye lawes, and feare thee their Lorde God, and ſuch as both are true them ſelues

and also loue truthe, and hate
couetousnesse, we beseeche thee to
Exod.18. sende vs such Iudges, as thy
Deut.1. holy sacred scriptures doe paynt
and set forth vnto vs: and so to
rule their hartes with thy holye
spirite, that in their iudgements
they admit no false accusati-
ons, haue no respecte of per-
sons, neyther to be desirous of
gyftes, which make wyse men
Exod.22. blind, and corrupt the causes of
Deu.16. the righteous: nor yet giue sen-
Eccle.10. tence with the vngodly for bri-
Psal.15. bes, and so condemne the inno-
cent, and shed righteous bloud,
but that they hauing alwaye
Esa.1. thy feare before theyr eyes, and
Iere.21.22. knowing that they execute the
Psal.82. iudgement not of manne, but of
Zacha.5. theyr Lorde God, maye heare
Dapt.16. indifferently all matters, iudge
accor-

accoꝛding to equitie and iuſtice deliuer the oppꝛeſſed from the power of the violent, be fauoꝛable to ſtraungers, defende the fatherleſſe and wyddowe, plead the cauſe of the righteous, helpe the pooꝛe, aduaunce vertue, ſuppꝛeſſe vyce, and in all both theyꝛ woꝛdes and woꝛkes, ſo behaue them ſelues, as thoughe they ſhoulde ſtreyght wayes appeare beſoꝛe the righteous thꝛone of thy maieſtie, & render accompts of their doings. graunt thys moſte mercifull Father, foꝛ thy deare ſonnes ſake Jeſus Chꝛiſt our Loꝛd. Amen.

Foꝛ Biſhops, ſpirituall Paſtoꝛs and Miniſters of Gods woꝛd.

O Lorde Jesu Christe, most true pastour, chepeherde, and herdeman of oure soules, we most humbly beseche thee mercifullye to beholde thy poore and scattered flocke, whom thou hast purchased wyth thy most precious bloud, and to send
Act. 20. thē such chepeherds, as both can and will diligently seeke vp the lost shepe: louingly lay them on their shoulders, and faithfullye bring them home againe to the chepefolde. Take away from vs
Luke. 1. O Lorde, all such wicked ministers as deface thy glory, corrupt thy blessed worde, despise thy flocke, and feede themselues and not thy sheepe. And in their roumes vouchsafe to place good Bishops, learned Preachers, faythfull teachers, godlye ministers,

ſters, and diligent ſtocke feders, euen ſuch as haue a feruent and vnfayned zeale toward the ſetting forth of thy glorye, health of thy people. Indue them wyth thy holye ſpirite, that they maye be faythfull, wyſe and diſcrete ſeruauntes, giuing thy houſeholde meate in due ſeaſon. Gyue them that thy wiſedome which no man is able to reſiſt, wherewith alſo they may be both able to exhorte with wholeſome doctrine, and alſo to conuicte and ouercome them that ſpeake agaynſte it. Finallye graunt we praye thee moſte mercifull Sauiour, that in all thyngs they maye ſo behaue themſelues accoording to thy bleſſed will and Commaundement, that when thou the moſte hygh biſhop and

Math. 24. Luke. 21.

1. Tim. 1.

chiefe

chiefe shepeheard shalt appeare, they may receiue the vncorruptible crowne of glory. Amen.

For Gentlemen.

John.3. Gene.3. Eccl.7.10. ALbeit, what soeuer is borne of flesche is flesh, and all that we receyue of our naturall parentes is earth, dust, ashes & corruption, so that no childe of Adam hath any cause to bosste him self of his birth and bloud, seing we haue all one flesche and one bloud, begotten in sinne, and cõceyued in vnclennesse, and borne by nature the childzen of wzath, yea forasmuch as some for their wisdome, godlynesse, vertue, baliantnesse, strength, eloquence, learning and pollicie, be adnaunced aboue the common sort of people vnto dignities and tem-

Psalm.52. Ephe.2.

temporall promotions, as men worthie to haue superioritie in a Christen Common wealth, and by this meanes haue obtayned among thy people a more noble and worthie name: we most entierlye beseech thee, from whom alone cometh the true nobilitie to so many as are borne of thee, and made thy sonnes thorow faythe, whether they be riche or poore, noble or vnnoble: to giue a good spirite to our superiours, that as they bee called gentlemen in name, so they may shewe themselues in all their doings, gentle, courteous, louyng, pitifull and liberall vnto their inferiours, lyuyng amonge them as natural fathers among their children, not polling, pilling, and oppressing them, but fa-

Gala. 5.

nouring, helping and cherishing them: Not destroyers but fathers of the communaltie: Not enimies to the poore, but aiders, helpers and comforters of them. That when thou shalt call them from this vale of wretchednesse, they afore shewing gentlenesse to the common people, may receyue gentlenesse againe at thy merciful hand, euen euerlasting life, through Iesus Christ our Lord. Amen.

For Landlords.

Psal. 24. THE Earth is thine, O Lord, and all that is contayned therein, notwithstanding thou hast giuen the possession therof vnto the childrē of men, to passe ouer the time of their short pilgrimage in this vale of miserie: we heartily pray thee

thee to sende thy holy spirite into the heartes of them that possesse the grounds, pastures, and dwelling places of the earth, that they remembring themselues to be thy tenantes, maye not racke & stretch out the rentes of their houses and landes, nor yet take vnreasonable fines and incoms after the maner of couetous worldlings, but so lette them oute to other, that the inhabitauntes thereof maye both be able to paye the rentes, and also honestly to liue, to nourishe their familie, and to relieue the poore: giue them grace also to consider that they are but straūgers, pilgrims in thys worlde, hauing here no dwelling place but seeking one to come, that they remembryng the shorte

1. Pet. 2. Heb. 13.

con-

continuance of their lyfe may be content, with that that is sufficient, and not ioyne house to house, nor couple lande to land, to the impouerishing of other, but so behaue themselues in letting out their tenements, lands and pastures, that after this lyfe they maye be receyued into euerlasting dwellyng places, Through Iesus Christe oure Lord. Amen.

Esay.5.

For merchauntes.

ALmighty God, maker and dysposer of all thyngs which hast placed thy creatures necessarye for the vse of men in diuers landes and sundrye countries, yea, and that vnto thys ende that all kyndes of menne shoulde bee knitte togither in vnitie and loue, seeyng we haue

all

all nede one of anothers helpe, one countrie of another countries commodity, one realme of another Realmes gyftes and fruites: we beſeech thee to preſerue & kepe all ſuch as trauayle either by land or ſea, for the getting of things that be neceſſary for the welth of the realmes or countries where they dwell, and not to bring in bayne trifles and vnprofitable merchaundiſe to the entiſing and impouerifhing of the common wealth. Giue them (gracious Lorde) ſafe paſſage both in their going and comming, that they hauing proſperous iourneys may ſhewe themſelues thankefull to thee, and beneficiall to theyr neighbors, & ſo occupy their merchandiſe without fraude, guile, or de-

ceyte, that the common wealth may prosper and flozish with the abundance of wozldlye things, through their godly and righteous trauailes, vnto the glozy of thy name. Amen.

For Lawyers.

1. Ti. 1. WE knowe, O Lozde, that the law is good if a man vse it lawfullye, giuen of thee as a singuler gyft, vnto the childzen of menne, foz maynteynaunce of godlye ozders, foz putting awaye of iniquitie, and wzonges, foz restozing of men vnto their ryghte, foz the aduauncement of vertue, and punishment of vyce: we most hartilye praye thee, which arte the lawe giuer, which alone is able to saue and to destroye, from whome also commeth all wisedome

dome and prudence, and knowledge so to rule through the gouernance of thy holye spirite the heartes of Lawyers, that they with discretion and indifferency hearyng mennes causes beyng in a controuersie, and waying them iustlye and trulye, accordyng to the truth and equitye of the lawe, maye without partialitie both faythfullye gyue counsayle, and also indifferently pronounce of all such causes as be brought vnto them, and by no meanes suffer themselues to be corrupted with bribes and giftes, which blinde the eyes of the wise, & subuert true iudgement, but graunt them to walke so vprightlye in all mens matters, that they seeking with godly trauailes a quietnesse among

men in this worlde, maye after their departure from this troublous vale of miserie enioy everlasting rest and quietnes in thy heauenly mansion, through Iesus Christ our Lord. Amen.

For labourers and men of occupations.

Iob.5. AS the birde is borne to flye, so is man borne to labour, for thou, O Lorde, haste commaunded by thy holye woorde, that man shall eate hys breade
Gene.3. in the labour of his handes, and
Psal.12. in the sweate of his face: yea, thou hast giuen commaundemente, that if anye man wyll not labour, the same shoulde not
2.The.3. eate: thou requirest of vs also,
Thes.4. that we withdrawe our selues from euerye brother that walketh inordinatelye, and giueth not

not his minde vnto labour, ſo that thy godly pleaſure is, that no man be ydle, but euery man labour accoꝛding to his vocation & calling: we moſt humbly beſech thee to graue in the harts of all labourers and woꝛkemen a wylling diſpoſition to trauayle foꝛ their liuing accoꝛding to thy woꝛde, and to bleſſe the labourers paynes and trauayles of all ſuche as eyther till the earth, oꝛ exerciſe anye other handicrafte, that they ſtudying to be quiet, and to meddle with their owne buſyneſſe, and to woꝛke with their owne hande, and thoꝛowe thy bleſſyng enioying the fruites of their labours, maye knowe-ledge thee, the giuer of all good thyngs, and gloꝛifie thy holye

James.1.

name. Amen.

For rich men.

Pro.10. ALbeit, O Lorde, thou arte
Mat.13. Mar.4.10. Luke.18. Math 9. 1.Ti.6. Eccle.10. þ giuer of all good things, and throughe thy blessing men become rich, that are godly & iustly riche, yet are we taught in thy diuine scriptures, that riches and the cares of worldlye things smother and choke vp thy holye worde, and that it is more easier for a cable rope to go throw the eye of a nedle, than a rich man to enter into the kingdome of heauen. Agayne, that they which will be riche, fall into temptation and snares, and into many foolishe and noysome lustes, which whelme men into perdicion and destruction (for couetousnesse is the roote of all euill)

euill) we therefore perceyuyng by thy bleſſed worde ſo many incommodities, yea peſtilences of mans ſaluation to accompanye riches, moſt entierlye beſeeche thee, to bleſſe ſuch as thou haſt made riche, wyth a good humble, louing and free minde, that they remembring them ſelues to bee thy diſpenſours and ſtewards: may not ſet their minds vpon the deceptefull treaſures of this worlde, which are more brittell than glaſſe, and more vaine than ſmoke, nor yet heape vppe thycke clay agaynſt themſelues, but liberally & cherefully beſtowe part of ſuch goodes, as thou haſt committed vnto them vppon their poore neyghbours, make them friends of this wicked mammon, be mercyfull to

Aba.2.

Luke.16. Math.5. 2.Ti.6.

the nedy, be rich in good workes, and ready to giue and distribute to the necessitie of the saintes, laying vp in store for thēselues a good foundation against the time to come, that they may obtayne euerlasting life throughe Jesus Christ thy sonne and our lord. Amen.

For poore people.

Eccle.11. AS riches, so likewyse pouertie is thy gift, O Lord. And as ỹ haste made some ryche to dyspose the worldlye goodes, so hast thou appointed some to be poore, that they maye receyue thy benefites at the rich mens handes. And as the godly riche are welbeloued of thee, so in like maner are the poore, if they beare the crosse of pouertie pacientlye and thankfullye: For good

good and euill, life and death,
pouertie and riches are of thee
O Lord, we therfore moſt hum-
bly praye thee, to giue a good
ſpirit to al ſuch as it hath pleaſed Eccle.21.
thee to burthen with the yoke of
pouertie, that they maye wyth
patience and thankefull hearte,
walke in their ſtate, lyke to
that poore Lazar, of whome we Luke.16.
read in the goſpell of thy welbe-
loued ſonne, whych chooſed ra-
ther patiently and godlie to die,
than vniuſtly or by force to get
anye mannes goodes: and by
no meanes enuye, murmur or
grutch agaynſt ſuch as it hath
pleaſed thee to endue with more
abundance of worldly goodes.
But knowing theyr ſtate, al-
though neuer ſo hũble and baſe
to be of thee their Lorde God:
and

and that thou wilte not forsake them in this their greate neede, but sende them thynges necessarye for their poore life, may continuallye prayse thee, and hope for better thinges in the worlde to come, throwe thy sonne Jesu Christ our Lord. Amen.

A prayer of a true subiect.

SO it is thy godly appointment, O Lorde God, that some shoulde beare rule in this worlde, to see thy glorye set forth, and the common peace kepte: So it is thy pleasure agayne, that some should be subiectes and inferiours to other in their vocation, although before thee there is no respect of persons. And for as muche as it is thy godlye will and pleasure to appoint and set me in the number

ber of subiectes, I beseech thee to giue me a faithfull and obedient hearte vnto the hygh powers, that there maye be founde in me no disobedience, no vnfaithfulnesse, no treason, no falshode, no dissimulation, no insurrection, no commotion, no conspiracie, nor anye kinde of rebellion in woorde or deede agaynste the ciuill magistrates, but all faithfulnesse, obedience, quietnesse, subiection, humilitie, and what soeuer else becommeth a subiect, that I liuing here in all lowenesse of minde, maye at the laste daye, throughe thy fauour bee lifted vp into euerlasting glory where thou most merciful father with thy Sonne and the holye ghost liuest and raignest verye God for euer and euer. Amen.

For

For fathers and mothers.

Psal.128. THe fruite of the wombe & the multitude of children is thy gifte and blessing, O Lord God, giuen to this end, that they may liue to thy glorye, & the commoditie of their neighbour. For asmuche therefore as thou of thy goodnesse hast giuen me children, I beseche thee giue me also grace to traine them vp euen from their cradelles in thy nurture and doctrine, in thy holye lawes and blessed ordinaunces, that from their verie yong age, they maye knowe thee, beleue in thee, feare, loue and obey thee, and diligentlye walcke in thy commaundementes all the dayes of their life, vnto ỹ prayse of thy glorious name: throughe Jesus Christ our Lord. Amen.

Of

Of childzen.

THou haſt giuen a cómaun dement in thy law, O hea uenly father, that childzē ſhould honour their fathers and mothers, I moſte humbly beſeche thee therfoze to bzeath thy holye ſpirite into my bzeſt, that I maye reuerence and honoure my father and mother, not onely with outwarde geſtures of my bodye, but alſo with the vnfeyned affections of my hart, loue them, obey them, pzaye foz them, helpe them and do foz them both in wozde and dede, what ſoeuer lyeth in my power, that thou ſeing my vnfayned heartye good will toward my parentes, mayeſt become my louing heauenlye Father, and number mee among thoſe thy childzen whome Exod. 20.

from

from euerlasting thou hast appointed to be heyres of thy glorious kingdome: through thy welbeloued sonne Iesus Christe our Lorde. Amen.

Of maysters.

THy Commaundement is by thine holye Apostle, O moste mercifull LORD Christ, that maisters shoulde entreat their seruants gently, putting away threatnings, and doing that vnto them which is iust and equall, for as muche as we also haue a maister in heauen, with whome there is no respect of persons: Graunt I moste hartelye praye thee, that I maye so order my seruauntes, that I attempte no vnrighteousnesse agaynste them, but that I maye so vse my rule and authoritie ouer

Ephe. 6. Collo. 3.

uer them, that I maye alwaye remember that thou art the common Lorde of all, and we all thy ſeruauntes. Agayne that I maye not forget, that we bee all brethren hauing one Father, which is in heauen, and looke for one glorious kingdome where thou, with the father and the holye ghoſte liueſt and raigneſt true and euerlaſting God for euer. Amen.

Of ſeruauntes.

O Lorde Jeſu Chriſte, wee are commaunded by thy bleſſed apoſtles, that we ſhould honour and obey our bodely maiſters in feare and trembling, not onely if they be good and courteous, but alſo though they be froward, and ſerue them not vnto the eye as men pleaſers,

Ephe.6. Collo.2. Titus.2. 1.Pet.2.

sers, but with singlenesse of hart not churlishelye aunswering them againe, nor picking, stealing, or conueying awaye anye parte of their goods vniustlye, but shewing al good faithfulnes vnto our maisters, as thoughe we serued God and not menne. Graunt me grace I most humblye beseche thee, so to serue my maister and my superiours, that there may be founde no faulte in me, but that I behauing my self vprightlye, iustlye, faithfullye, and trulye in my vocation, may doe worshippe to the doctrine of thee my God and Sauiour in al things. Amen.

Of Maydes.

There is nothing that becommeth a Mayde better than silence, shamefastnesse & chastity, of

of both body & minde. For theſe things being once loſt, ſhee is no more a Maide but a Strumpet in the ſight of God, how ſoeuer ſhe diſguiſeth hir ſelfe, & diſſembleth with the worlde: I therfore moſt humbly beſeech thee, O mercifull Father, from whome cometh euerye good and perfite gift, and without whom we are able to doe nothing, that thou wilt ſo order my tongue and diſpoſe my talke, that I ſpeake nothing, but that become my ſtate, age and perſon, neyther that I delite to heare anye talke, that myght in any poynt moue me to lewdneſſe, ſeing that euil words corrupt good maners. Giue me alſo ſuch ſhamefaſtneſſe as may plucke me away from the delectation eyther of thinking, ſpea-

king, hearing, seeing or doyng euill, that my whole delite maye bee in vertue, in godlinesse, in eschuing idlenesse, in giuing my selfe continuallye to some godly exercise, but aboue all thynges in thinkinge and speakyng of thee, in reading thy blessed word & heauenly lawe, which is a lanterne to my feete, and a lyght to my pathes. Moreouer suffer neither my mynde to bee defyled wyth euill thoughtes, nor my bodie to be corrupted with anye kynde of vncleannesse, but giue me grace so to order my selfe in eschuing idlenesse and wanton wicked company, that my mind being free from euill affects, and my bodye cleare frome all vncleannesse, I maye be founde a meete temple for ỹ holy ghost to in-

inhabite, & if it be thy good pleasure hereafter to call me vnto the honorable state of matrimonie, that I maye bring also vnto my husbande a pure & vndefiled bodie, and so liue with him in thy feare vnto the prayse and glorye of thy blessed name. Amen.

Of single men.

LOrde, thou hast commaunded by thy holy Apostle, that we shoulde abstayne from fornication, and that euery one of vs should knowe how to keepe his vessell, that is to say his body in holinesse and honor, & not in the lust of concupiscence, as doe the Heathen, which know not God, I beseche thee giue me grace to behaue my selfe according to this thy holye commaundement

that in this time of my single life, I defyle not my bodie with whoredome or any other vncleanesse: but so order my selfe with al honestie and pureneſſe of life, that I may glorify thee my lord God, bothe in bodye and spirite. Amen.

Of Husbandes.

FOr as much, O heauenlye Father, as thou hast called me from the single lyfe vnto the holie state of honorable wedlocke, whych is thy good and blessed ordinance, for all them to liue in, that haue not the gyft of continencie, and hast giuen me a woman to wife, that I liuing with hir in thy feare, may auoyde all vncleanesse: I moste hartilye praye thee giue me grace to liue with hir accor-

dyn

dyng to thy godlye pleaſure. Kyll in me all filthye and fleſhely luſtes. Sucker me not to delite in any ſtraunge fleſhe, but to contente my ſelfe onely with hir loue, to loue hir as Chriſt loued the congregation, to cheriſh hir as I woulde cheriſh mine owne bodye, to prouide for hir according to my habilitie, to inſtruct hir with the knowledge of thy bleſſed worde quietly and peaceablye to liue with hir, and to agree togither in ſuche perfite concorde and vnitie, as is found among manye members in one bodye, ſeeing nowe that we alſo are no more two, but one fleſh, that other ſeeyng our godly and quiete conuerſation, may hereby be prouoked to forſake theyr filthye liuing, and to embrace

the holy state of honorable wedlocke, vnto the glorye and prayse of thy holy name. Amen.

Of wiues.

O Lord, forasmuch as thou of thy fatherly goodnesse hast vouchsafed to kepe mee from my tender age vnto this present, and hast nowe called mee from my single lyfe vnto the holy state of honorable wedlocke, that I lyuing therein, might according to thine ordinaunce, bring forth children vnto thy glorye: Giue mee grace I moste entierly beseche thee to walke worthie of my vocation, to knowledge my husband to be my head, to be subiect vnto him, to learn thy blessed word of him, to reuerence him, to obey him, to please him, to be ruled by him, peace-

peaceablye & quietly to liue with him, to weare ſuch apparell as is mete for my degree, and by no meanes to delyte in coſtelye Iewelles, and prowde galant veſtures, but alwaye to vſe ſuche clothing, as becommeth a ſober Chriſten woman, circumſpectly and warely to looke vnto my houſholde, that nothing periſhe thorow my negligēce, & alwayes haue a diligēt eye, that no diſhoneſty, no wickednes, no vngodlines be cōmitted in my houſe, but in it all things be ordered accordyng to thy holye will, which art worthye all honour, glorye and prayſe for euer and euer. Amen.

Of Houſholders.

IO haue childzen and ſeruauntes is thy bleſſing, O Lord, but not to order

them accoꝛding to thy woꝛde, deſeꝛueth thy dꝛeadfull curſe: Graunt theꝛefoꝛe, that as thou haſte bleſſed me with an houſeholde, ſo I maye diligentlye watche, that nothing be committed of the ſame that myght offende thy fatherly goodneſſe, and be an occaſion of turnyng thy bleſſing into curſing, but that ſo manye as thou haſt committed to my charge, maye eſchewe all vice, embꝛace all veꝛtue, liue in thy feare, call vpon thy holye name, learne thy bleſſed commaundementes, heare thy holye woꝛde, and auoyding idleneſſe diligently exerciſe theſelues euerye one in his office, accoꝛding to their vocation and calling, vnto the gloꝛye of thy moſt honourable name. Amen.

Of

ALbe it, O heauenlye Father, all wee that vnfeynedlye profeſſe thy holye religion, and faithfullye call on thy bleſſed name, are thy ſonnes and heyres of euerlaſting glory: yet as all the members of a body haue not one office, ſo likewyſe we being manye, and making one body (wherof thy dearly beloued ſonne is ỹ heade) haue not all one gift, neyther are we all called to one office, but as it hath pleaſed thee to diſtribute, ſo receyue we: we therfore moſt humblye praye thee to ſende the ſpirite of loue and concorde among vs, that without anye diſorder or debate, euery one of vs maye be contente wyth our callyng, quietlye liue in the ſame, ſtudie

to

to doe good vnto all menne, by the true and diligent exercyse thereof, without to much seking of our owne priuate gayne, and so order our life in all poyntes, accordyng to thy godlye wyll, that by well doyng we maye stoppe the mouthes of suche foolyshe and ignoraunt people, as reporte vs to be euill doers, and cause them through oure good woorkes to glorifie thee oure Lorde God in the daye of visitation. Amen.

A prayer méete for all men, and to be sayde at all times.

MOst merciful father, graunt me to couet with an ardent minde, those things which maye please thee to search thē wiselye, to know thē truly, & to fulfill thē per-

perfitelye, to the laude and glo-
rye of thy name. Order my ly-
uyng ſo that I maye doe that
which thou requireſt of me, and
giue me grace ſo that I maye
know it, and haue wyll and po-
wer to doe it, and that I maye
obtaine thoſe things, which be
moſt conuenient for my ſoule.
Gracious Lorde make my waye
ſure & ſtreight to thee, ſo that I
fall not betwene proſperitie and
aduerſity but that in proſperous
things I may giue thee thanks,
and in aduerſitie be pacient, ſo
that I be not lifte vppe with the
one, nor oppreſſed with ỹ other.
And that I maye reioyce in no-
thing but that whiche moueth
me to thee, nor to be ſorie for no-
thing, but for thoſe thinges
which drawe mee from thee, de-
ſiring

syzyng to pleaſe no bodye, noz fearing to pleaſe anye beſydes thee moſt louing father, lette all wozldly things be vile vnto mee foz thee, and bee thou my moſt ſpeciall comfozt aboue all. Let me not be mery with the ioy that is without thee. And let me deſire nothing beſides thee, let al labour delite mee, which is foz thee, and let all the reſt wery me which is not in thee. Make mee to lift vp my hart oftentimes to thee: & when I fall, make me to thinke on thee, & be sozye with a ſtedfaſt purpoſe of amendmēt. Louing Lozd, make me humble without fayning: mery without lightnes: ſad without miſtruſt: ſober without dulneſſe: true wout doubleneſſe: fearing thee, without deſperation: truſting

in

in thee without presumption: telling my neighboures their faultes meekelye without dissimulation: teaching them wyth wordes and examples, without any mockings: obedient, without arguing: pacient, without grudging: and pure withoute corruption: giue me also, I beseech thee, a waking spirite, that no curious thought withdrawe me from thee. Let it be so strong, that no fylthye affection drawe me backward: so stable, that no tribulation breake it: Graunte me also to know thee: diligent to seke a godly cõuersatiõ to please thee, and finally hope to enbrace thee, for the precious bloud sake of that immaculate lambe, oure onelye Sauiour Jesu Chryste, to whome with thee O Father

and

and the holy ghost three persons and one God, be all honor & glorye world without ende. Amen.

A prayer for a woman to saye travelling of childe.

O Almighty and mercifull Father which of thy bountifull goodnesse haste fructified my womb, and of thy gracious blessing haste created me a reasonable creature, I moste hartilye thank thee, not only for this thy gracious gifte, but also for that thou haste at al times sith I conceiued, preserued me from all perils both of soule and bodye, and haste so moderated al my nippes, pynches, throwes and panges, that I haue hitherto right well escaped thē, I knowledge o lord that iustly for our sinful trāsgression

sion of thy commaundementes, thou saidest vnto the first womā and in hir vs all. I will encrease thy sorowe whan thou art with child, with pain shalt thou bring forth thy children. All our paines therfore that we suffer in this behalfe, are none other thing but a worthy crosse layde vppon vs by thy godly ordinā ce, to the which with hearte and minde I humblye submit me, trusting surelye & being fullye perswaded in my fayth, that thou callest none into perill and daūger, but both thou canste and wylte at conuenient season deliuer them. Thou most gracious god hast commaunded vs in all our trouble to call vpon thee for ayde and helpe: and not only hast cōmaunded vs, but also of thy merciful goodnesse hast pro-

promised to vs good deliuerance saying: Cal vpon me in the time of trouble, & I will deliuer thee. O good LORDE how greatly doe these thy wordes comforte my heart and susteyne my soule: Who would not greatly reioice, that knoweth certainly almighty God to be present with him in hys trouble: Sayeth not GOD thus: Or euer they call (saith he) I shal aunswere them, while they are yet but thinking how to speake, I shal heare thē. And in the Psalme. I am with him, sayth God, in his trouble: out of the which I will deliuer him. What a comfortable Lord is this: he is more redy to helpe than we to call for helpe. He is more redy to giue grace, thā we to aske it. There was neuer any

yet

yet that with a ſure fayth aſked grace of this Lorde, but he had it: Chryſte ſayeth, aſke and ye ſhal haue. Euery one that aſketh hath: He that ſayeth euery one, excepteth none. Verily, verilye, I ſaye vnto you (ſayth Chryſte) what ſo euer you ſhall aſke my father in my name, he ſhall giue it you. Our Sauiour Chriſte ſaith this, he is God. And ſhall not I harken to my Lorde God, his commaundements and promiſes? Verilye I wyll ſtycke ſurelye to it. For ſure I am, that ſooner ſhal heauen and earth periſhe, than Gods promiſe be vnperfourmed. For albeit euerye man naturally is a lyer and diſceyuer, yet God is alwayes true and iuſte in all his wordes and promiſes. I will therefore make

my ſute vnto him, whom I nede not go farre to ſeeke: for he is euery where preſēt with his elect, and is nigh vnto all them that call vpon him faithfullye. And thus will I praye vnto him.

A woman with childes prayer.

FAther of mercy, and God of all comforte & all conſolation, I thy poore hande mayde humbly beſeech thee for Chriſt Jeſus ſake, & in his bleſſed and holy name that thou wilt vouchſafe to forgiue me all my ſinnes and treſpas, that I haue heretofore offēded thy godly maieſtie, either in thought, conſent, delectation, word or deede: And that thou wilt hereafter during my

my life mercifullye preſerue mee from tranſgreſſing of thy commaundements, & daily encreaſe in mé perfite repentance for my ſinnes, a ſure purpoſe of amendment of my life, a diligent ſtudie to walke in thy commaundemẽts: encreaſe in mé alſo a liuely faith, a ſure hope and charitie. Engraffe in mee humbleneſſe of hart, meekeneſſe of minde, cleanneſſe of conſcience. Graunt mé that I maye be wiſe, ſadde, ſober, diſcrete, circumſpect, and wel aduiſed in all my ſayings.

And that I maye ſtrongly ouercome all the temptations of mine ennimies, the deuill, the worlde, and the fleſche. And that whether I bee ſleeping, wakinge, eating, drynkyng, or whatſoeuer I do, al may be to

thine honour and glory. Graunt
me also that I may humblye re-
uerence and faithfully loue mine
husbande, and be obedient to al
his honest, lawfull and godly re-
questes. And chiefelye of all
graunt me, O Lord, that I may
feare and dreade thee. For well
assured I am, that looke howe
high the heauen is in compari-
son of the earth, and so greate is
Gods mercy towarde them that
feare him: Looke how wide the
Easte is from the West, so farre
hath he set our sinnes from vs:
yea, lyke as a father pitieth his
own children, euen so is the lord
merciful to them that feare him.
And as touching my deliuerance
of this burthen, and thy graci-
ous gifte, I am right well assu-
red, that vnlesse thou prolper my
tra-

trauayle, all womens helpe, and all phiſicke is in vayne: but my full truſte is, that like as thou haſte created this childe in me, & haſte breathed into it the ſpirite of life, ſo at ſuche tyme as it ſhall be ſeene moſte meete to thy moſt godly maieſtie, thou both canſt and wilte proſper the chyldes byrthe and delyueraunce. In conſideration wherof, I humbly beſeche thee of thy fatherlye pitie to ſtrengthen me in thys my daungerous labour and trauell and ſo ſuſteyne me, that I maye pacientlye beare all my throwes and panges, and accoꝛding to thy pꝛomiſe, ſuffer me not to bee tempted aboue my ſtrength, but in the middes of my temptation, make a waye to come out, that I maye beare it. Encreaſe my

sayth, O moste mercifull Sauiour Christe that I maye constantly beleue thy worde which sayest: ye shall be sorowfull, but your sorrowe shall be tourned into ioy. A woman when she trauayleth, hath sorrowe, for hir houre is come, but when she is deliuered of the childe, she thinketh no more of the anguyshe, for ioy that a man is borne into the world: I beseche thee therefore in the daungerous time of my trauayle, graunt me speedye deliueraunce, and ioyfull beholding of my Chylde, that I being a merie mother may render vnto thee, honour, laude, prayse and thankes for thine aboundant mercy and gracious giftes and benefits. And finally aboue all things, I beseche thy gracious

ous goodneſſe to endue my child with grace, that it may be one of the number of thine elect, baptiſed and regenerated in the holie ghoſte. And that at the yeares of diſcretion it may learn to know thee, & knowing thee, may truſt ſurely in thy mercye, truſting in thy mercy, may hartily loue thee: louing thee, maye feare to diſpleaſe thee, and fearing to diſpleaſe thee, obedience of thy cõmaundements. And finallye attaine euerlaſting ioye and felicitie, thzoughe our Lozde Jeſu Chziſte which liueth and raigneth with thee and the holye ghoſte wozlde without ende.

So be it.

A prayer for a woman to saye when she is deliuered.

O My Lorde God, I thank thee wyth all my hearte, wytte, vnderstandyng, and power, for that thou haste vouchsaked to deliuer me out of this my moste daungerous trauayle, and hast sent into this worlde, out of my wofull wombe thys chylde, a creature of thine owne fashioning, forming, and shape, lyke vnto the rest of the Chyldren of thy creation, for which I am not able worthilye inough of mine owne frayle nature, to giue to thee condigne thanks, praise, honor and glory, for thy so great benefits shewed vnto me, in pulling me out from the pitte brinke of death, easyng and relieuing all my wofull sorowes,

rowes, laboꝛious panges, and
moſte grieuous thꝛowes, bytter
anguiſhes, and vnſpeakeable
paynes, which I coulde neuer
haue eſcaped without thy moſte
ſinguler aide, helpe, relieſe & ſuc-
cour, wherfoꝛe I thy moſt hũble
handmayde with ſtedfaſt & pure
hart and hands, do poure out be-
foꝛe thee my Loꝛd God and only
ſauiour, theſe my ſimple pꝛaiers
of thankeſgiuing (the fruite of
my faith, hope, truſt, charitie, &
aſſured confidẽce) which I haue
in the aſſerteining my ſelfe, that
now thou haſt pꝛeſerued me foꝛ
a further triall of my bocation,
and ſeruice toward thee, in this
baile of tranſitoꝛie life, wherein
I may haue time by thy diuine
permiſſion and ſufferance, to di-
rect all my ſteppes in thy wayes
and

and to honor and glorifie therin my ſoule & bodye with condigne thanks, in reioycing, in thy holy name, accordyng to thy moſt bleſſed word wherin thou haſt declared that a woman as long as ſhe is in trauaile of hir child bearynge, ſhe is ſorrowfull, heauye, and full of anguiſhe and intollerable paynes, but as ſoone as the childe is borne, ſhe learneth ſtreight wayes to forget all hir paynes, not remembryng them any longer, and to reioyce, for that ſhee hath brought forth a childe into the worlde: Euen ſo O Lorde, fareth it with me thy poore humble and obedient ſeruant, nowe reioycing in that it hath pleaſed thee to make me a gladde mother, in bryngyng forth thys my childe, whome

now

nowe I doe preſente before the face of thy diuine maieſtie, with an earneſt zeale of a godlye ſpirite, and moſte pure affection, praying and beſeching the euerlaſting GOD, here to preſerue this child accoꝛding to thy moſt holy will, that it may enioye the benefites of all thy heauenly ſacraments, to liue and ſerue thee in pureneſſe of life, as a faythful member of thy chriſtian congregation, wherein thy name by it maye bee glorified, honoured, and prayſed woꝛld without end. So be it.

Generall Prayers to be ſayd.

For the grace and fauour of God.

Who

Who so euer lyueth wythout thy grace and fauoure O moste gracious and fauourable Lorde, althoughe for a time he wallowеth in all kinde of fleshly pleasures, and abounde with to muche worldlye richesse, yet is he nothing else but the wretchee bond slaue of Sathan, and the vyle dunghyll of synne. All his pleasure is extreeme poyson, all hys wealth is nothing but plaine beggerie. For what felicitie can there be, where thy grace and fauour wanteth? But where thy grace and fauoure is present (though the Deuill rore, the worlde rage, the flesh swell) there is true blessednesse, vnfayned pleasure & continual welth. Poure downe therfore thy heauenly grace and fatherly fauour

vpon

vpon vs, that we being aſſured of thy fauourable goodneſſe towards vs, may reioyce and glorie in thee, and haue mery harts when ſo euer we be moſt aſſayled with any kinde of aduerſity, be it pouertie or ſickeneſſe, loſſe of friends, or perſecution for thy names ſake, to whom be glorye for euer. Amen.

For the gift of the holye ghoſte.

SO frayle is our nature, ſo vile is our fleſhe, ſo lewd is our hearte, ſo corrupt are our affectes, ſo wicked are al our thoughts, euen frō our childhode vpward, that of our ſelues we can neyther thynke, breath, ſpeake or doe anye thing that is praiſe worthye in thy ſight, O heauenly father: yea except thou doeſt

doest assist vs with thy mercyfull goodnesse, all things are so farre out of frame in vs, that we see nothing present in our selues but thy heauy displeasure and eternall damnation. Vouchsafe therfore, O sweete father, to send thy holye spirite vnto vs, which maye make vs newe creatures, put away frō vs all fleshly lusts, fill our hartes with new affectes and spiritual motions, and so altogither renew vs both in bodye and soule, thorow his godly inspiration, that we maye die vnto the old Adam, and liue vnto thee in newnesse of life, seruing thee our Lorde God in holynesse and righteousnesse all the dayes of our life. Amen.

For the true knowledge of our selues.

It

IT is wꝛitten in thy holy Goſ-
pell, moſte louing Sauiour.
that thou cammeſt into thys
wozlde not to cal the righteous,
that is, ſuch as iuſtifie thẽſelues,
but ſinners vnto repentaunce.
Suffer me not therefoze, O lozd
to be in the number of thoſe Iu-
ſticiares, which boaſting theyr
owne righteouſneſſe, their own
wozkes, and merites, deſpiſe
that ryghteouſneſſe which com-
meth by fayth, which alone is
alowable befoze thee. Gyue me
grace to knowledge mine owne
ſelfe as I am, euen the ſonne of
wꝛathe by Nature, a wꝛetched
ſynner, and an vnpꝛofitable ſer-
uaunte, and wholye to depende
on thy merciful goodneſſe with a
ſtrong and vnſhaken fayth that
in this wozlde thou mayeſt con-
tinually

tinually cal me vnto true repentaunce, seeing I continuallye sinne, and in the worlde to come bryng me vnto euerlasting glorie. Amen.

For a pure and cleane hart.

THe hart of man naturally is lewde and vnsearchable, through the multitude of sinnes, which as in a stinking dunghill lie buried in it, in so muche that no man is able to saye my harte is cleane, and I am cleere from sinne. Remoue from me therefore, O heauenlye Father, my lewde, stonie, stubborne, stinking, and vnfaythfull hart. Create in me a cleane hart, free from all noysome and vngodly thoughtes. Breath into my harte by thy holye spirite godlye and spirituall motions, that

that out of the good treasure of the hearte I maye bryng forth good things vnto the prayse and glory of thy name. Amen.

For a quiet conscience.

THE wicked is like a raging sea, which is neuer in quiet, neither is there anye peace to the vngodlye, but such as loue thy law, O Lorde, they haue plentie of peace, they haue quiet minds and contented cõsciences, which is the greatest treasure vnder the Sunne, giuen of thee to so many as seke it at thy hand with true faith and continuall prayer. Giue me, O Lorde, that ioyfull Jewell, euen a quiet minde and a contented conscience, that I beyng free frome the damnable accusations of Sathan, from the craftie

perſwaſions of the woꝛlde, from the ſubtile enticementes of the fleſhe, from the heuy curſe of the law, and fully perſwaded of thy mercifull goodneſſe toward me thꝛough faith in thy ſõne Chꝛiſt Jeſu, maye quietlye ſerue thee both bodilye and ghoſtlye in holineſſe and righteouſneſſe al the dayes of my life. Amen.

For fayth.

FOꝛ as much as nothing pleaſeth the, that is done without fayth, appeare it beſoꝛe the blind woꝛlde neuer ſo beautifull and commendable, but is counted in thy ſighte ſinfull and damnable: yea, the ſelfe ſynne and damnation, thys is moſte humblye to deſyꝛe thee, O father, foꝛ Chꝛiſtes ſake, to bꝛeath into my heart by thy holye

lye ſpirite, this moſte precious and ſingular gyfte of fayth, which wooꝛketh by Charitye, whereby alſo we are iuſtified, and receyued into thy fauour, and I truely beleeuing in thee, and fully perſwaded of the truth of thy holy wooꝛde, maye be made thy ſonne, and inheritoꝛ of euerlaſtyng glooꝛye, thꝛough Jeſu Chꝛiſt our Looꝛd. Amen.

Foꝛ Charitie.

THy cogniſance and badge whereby thy diſciples are knowen, O Looꝛd and ſauiour Jeſu Chꝛiſt, is Charitie, oꝛ loue, which commeth out of a pure heart, and a good conſcience, and of fayth vnfayned. I pꝛaye thee therfoꝛe giue me this Chꝛiſten loue and perfite charitie, that I maye loue thee my

Lorde GOD with all my hart, with all my minde, with all my soule, and with all my strength, doyng alwaye of verie loue that onelye, whych is pleasaunt in thy syght, agayne that I maye loue my neighbour and christen brother as my selfe, wyshyng as well to him as to my selfe, and readye at all times to doe for him, whatsoeuer lyeth in my power, that when we all shall stande before thy dreadfull iudging place, I being knowen by thy badge, maye be numbred among thy disciples, and so thorowe thy mercie receyue the reward of eternall glory. Amen.

For pacience.

When thou liuedst in this worlde, O LORDE Christ, thou shewedst thy selfe

ſelfe a meere myrrour of perfite pacience, ſuffering quietly not onelye the ſpytefull wordes, but alſo cruell dedes of thy moſt cruell ennimies, forgiuing them, & prayng for them, which moſt tyrantlike handled thee. Giue me grace O moſt meeke and louing lambe of God, to folow thys thy pacience, quietlye to beare the ſlaunderous wordes of mine aduerſaries, pacientlye to ſuffer the cruell dedes of myne enimies, to forgiue them, to praye for them, yea, to doe good for them, and by no meanes to goe about once to auenge my ſelfe, but rather giue place vnto wrathe, ſeeyng that vengeaunce is thyne, and thou wylte rewarde: ſeeyng alſo that thou helpeſt them to their right that ſuffer wrong, that I thus

paciently ſuffering all euils may afterwarde raigne with thee in glorie. Amen.

For humilitie.

What haue we, O heauēly father, that we haue not receiued: euery good gift and euery perfyte gift is from aboue, and commeth downe from thee, which arte the father of lyghtes. Seeyng then all that we haue is thine, whether it pertaine to the body or to the ſoule, howe can we be proude, and to boaſt our ſelues of that whych is none of our owne, ſeeyng alſo that as to giue, ſo to take awaye agayne thou art able and wylte, whenſoeuer thy giftes be abuſed, and thou not knowledged to be the giuer of them. Take therfore away from me all pride and hauti-

hautineſſe of mind: graffe in me true humilitie, that I may re-knowledge thee the giuer of all good thinges, be thankefull vn-to thee for them, and vſe them vnto thy glorye, and the profite of my neighbour. Graunt alſo that all my glory and reioycing may be in no earthly creatures, but in thee alone, whych doeſt mercye, equitie, and righteouſ-neſſe vpon earth. To thee alone be all glorie. Amen.

For mercifulneſſe.

THy derelye beloued Sonne in his holy goſpell exhorteth vs to be mercifull, euen as thou our heauenlye father art mer-cifull, and promiſeſt, that if we be mercifull to other, we ſhall ob-taine mercy of thee, which arte the father of mercies, and God

of all consolation. Graunt therefore that forasmuch as thou art our father, and we thy children, we maye resemble thee in our lyfe and conuersation, and that as thou art beneficiall and liberall, not onelye to the good, but also to the euill, so we lykewyse maye shewe oure selues mercifull, gentle and liberall to so manie as haue neede of our helpe, that at the dreadful day of dome we may be founde in the number of those merciful, whom thou shalt appoint by thy only begotten sonne to go into euerlasting lyfe, to whom with thee and the holye ghost be all honour and prayse. Amen.

For true godlynesse.

In

IN thy lawe, O thou maker of heauen and earth, thou haſt appoynted vs a way to walke in, and haſt commaunded, that we ſhoulde turne neyther on the right hand, nor on the left, but doe accordyng to thy good wil and pleaſure, without adding of our owne good intentes and fleſhlye imaginations. As thou haſte commaunded, ſo giue mee grace, good Lorde, to doe. Lette me neyther followe mine owne wil, nor the fanſies of other men, neither let me be begyled with the viſar of olde cuſtomes, long vſages, fathers decrees, auncient lawes nor anye other thing that fighteth with thy holy ordinaunces and bleſſed commaundements, but faithfullye beleue & ſtedfaſtlye

ly confesse, that to be ỹ true godlynesse, which is learned in thy holy Bible, and according vnto that, to order my life vnto the praise of thy holy name. Amen.

For the true vnderstanding of Gods word.

O Lorde as thou alone art the author of the holy scriptures, so likewise can no mã, although he be neuer so wyse, politike and learned, vnderstande them, except he be taught by thy holye spirit, which alone is the scholemayster to leade the faythfull into all truth. Vouchsafe therefore I most hũbly beseech thee to breath into my heart thy blessed spirite, which maye renewe the senses of my mind, open my wits reueale vnto me the true vnderstanding of thy holye mysteryes,

and

and plant in me ſuch a certaine and infallible knowledge of thy trueth, that no ſubtill perſwaſion of mans wiſedome may pluck me from thy truth, but that as I haue lerned ỹ true vnderſtanding of thy bleſſed will, ſo I may remaine in the ſame continually come life, come death, vnto the glory of thy bleſſed name. Amen

For a life agreable to our knowledge.

AS I haue prayed vnto thee O heauenlye Father, to bee taught the true vnderſtanding of thy bleſſed worde by thy holye Spirite, ſo I moſt entierly beſeche thee to giue mee grace to lead a life agreable to my knowledge. Suffer me not to be of the number of them, which profeſſe that they know God with their

mouthe,

mouthe, but denye him wyth their deedes. Let me not be lyke vnto that sonne which said vnto his father, that he would labour in his vineyard, and yet labored nothing at all, but went abrode loytring ydely. Make me rather lyke vnto that good and fruitful lande, which yelded agayne her seede with great encrease, that men seing my good workes may glorify thee my heauenly father, Amen.

For the health of the bodye.

I Feele in my self, O mercifull sauiour, how greuous a pryson this my bodye is vnto my soule, whyche contynuallye wysheth to bee loosed out of this vile carkas, and to come vnto thee, seeing it hath here no rest,

reſt, but is at euerye houre vexed with the filthy luſtes of the fleſh, with the wicked aſſaultes of the deuill and the woꝛld, and is neuer at quiet, but alway in daunger to be ouercomme of hir enimies, were it not pꝛeſerued of thy goodneſſe by the miniſtery & ſeruice doing of thy holy angels. Notwithſtanding, O moſte louing Loꝛde, foꝛ as much as it is thy good pleaſure, ꝑ my body and ſoule ſhall ſtyll remaine here togither as yet in thys vale of miſerie: I beſeche thee to pꝛeſerue my ſoule from all vyce, and my bodye from all ſyckeneſſe, that I enioying thꝛoughe thy benefite the healthe bothe of bodye and ſoule, maye be the moꝛe able to ſerue thee and my neighboure, in ſuche woꝛkes as are acceptable

ble in thy sight. Amen.

For a good name.

NOthing becommeth the professor of thy name better, O heauenlye father, than so to behaue himselfe according to hys profession, that he maye be well reported of them that bee of the houshoulde of faythe, yea, suche synceritie and purenelle of lyfe ought to be in them which professe thy holye name, that the berye aduersaries of thy trueth, should be ashamed once to mutter against them. Giue me grace therfore I moste entierlye desire thee, so to frame my lyfe according to the rule of thy blessed word, that I may giue no occasion to speake euill of me, but rather so liue in my vocation, that I maye be an example to other,

to

to liue godly and vertuously vn-
to the honour and prayse of thy
glorious name. Amen.

For a competent liuing.

ALthoughe I doubt not of
thy fatherlye prouision, for
this my poore and needy life,
yet for as muche as thou haste
both commaunded and taught
me by thy dere sonne to pray vn-
to thee for things necessarie for
this my life: I am bolde at this
present to come vnto thy diuine
maiesty, most humbly beseching
thee, that as thou hast giuen me
life, so thou wilt giue me meate
and drinke to sustaine the same.
Againe, as thou haste giuen me
a bodie, so thou wilte giue mee
clothes to couer it, that I hau-
ing sufficient for my liuing,
maye the more freelye and with
the

the quieter minde apply my selfe vnto thy seruice & honor. Amen.

For a patient and thankefull hart in sickenesse.

WHome thou louest O Lorde, him doest thou chasten, yea euery sonne that thou receyuest thou scourgest, and in so doyng thou offerest thy selfe vnto him, as a father vnto his sonne. For what sonne is he whom ỹ father chastineth not? Graunt therefore, I most hartely praye thee, that whensoeuer thou layest thy crosse on me, and visitest me with the louing scourge of sickenesse, I maye by no meanes striue agaynste thy fatherlye pleasure, but patientlye and thankefullye abyde thy chastisement, euer being perswaded, that it is for the healthe bothe of my bodye and soule

soule, and that by this meanes thou worckest my saluation, subduest the flesshe vnto the spirite, and makest me a new creature, that I may hereafter serue thee the more freely, and continue in thy feare vnto my liues ende. Amen.

For strength against the deuil, the world and the flesh.

O Lord God, the deuil goth about like a roaring Lion, seking whom he may deuour. The flesshe lusteth against the spirit. The world perswadeth vnto vanities, that we may forget thee our Lorde God and so for euer bee damned. Thus are we miserably on euery syde besieged of cruel and vnrestfull enimies, and like at e-

uerye moment to perishe, if we be not defended with thy godlye power against their tyrannye. I therefore poore and wretched sinner, despayring of mine owne strength, whiche in deede is none, moste hartelye praye thee to endue me with strength from aboue, that I may be able thorow thy helpe with strong faith to resist Sathan, with feruent prayer to mortifie the raging lustes of the flesche, wyth continual meditation of thy holy law, to auoyde the foolysshe vanities, and transitory pleasures of this wicked worlde, that I thorowe thy grace being set at libertie from the power of mine enimies maye liue and serue thee in holynesse and righteousnesse all the dayes of my life. Amen.

For

For the helpe of Gods holy aungels.

AN infinite number of wycked aungels are there, O Lorde Chryst, which without ceassing seeke my destruction. Agaynste thys exceeding great multitude of euill spirites, sende thou mee thy blessed and heauenly Aungels, which maye pytch their tentes rounde about me, and so deliuer me from their tyrannye. Thou, O Lorde, hast deuoured hell, and ouercome the prince of darkenesse with all hys ministers: yea, and that not for thy selfe: but for them that beleue in thee. Suffer me not therfore to be ouercome of Sathan, nor of his seruauntes, but rather let me triumph ouer them, that I thrroughe strong fayth and the

helpe of thy blessed Aungels hauing the victorie of the hellyshe armie, maye with a ioyfull hart saye: Death where is thy sting? Hell where is thy victorie? And so for euer and euer magnify thy holy name. Amen.

For the glorie of heauen.

THe ioyes, O Lorde, which thou hast prepared for thē that loue thee, no eie hath seene, no eare hath hard, neither is any hart able to think. But as the ioies are great and vnspeakable, so are there fewe that doe enioye them. For straight is the gate, & narow is the way, which leadeth vnto lyfe, and fewe there be that finde it. Notwithstanding, O heauenlye father, thou hast a little flocke, to whom it is thy pleasure to giue the glorious king-

kingdome of heauen. There is a certaine number of ſheepe, that heare thy voyce, whome no man is able to plucke out of thy hand, which ſhall neuer periſhe, to whome alſo thou ſhalt giue eternall life. Make me therefore, O lord, of that number whom thou from euerlaſting haſt predeſtinate to be ſaued, whoſe names alſo are written in the booke of life. Plucke me out of the company of the ſtinking gotes, which ſhall ſtande on the left hande and be damned, and place me among thoſe thy ſheepe which ſhall ſtande on thy right hande, and be ſaued. Graunt mee thys O merciſull father, for thy deare Sonnes ſake Jeſus Chriſt our Lord. So ſhall I enioying thys ſingulare benefite at thy hand,

and being placed in thy glorious kyngdome, syng perpetuall prayses to thy godlye maiestye, which liuest and raignest with thy dearelye beloued sonne, and the holy ghost one true and euerlasting God world without end. Amen.

A thankesgiuing vnto God for all his benefites.

THy benefites toward me, O moste louing Father, are so great and infinite, whether I haue respect to my bodye or vnto my soule, that I finde not in my selfe howe to recompence any part of thyne vnspeakable goodnes toward me. But thou which needest none of my goodes, knowing our beggerye, yea, our nothing, requirest of vs for a recompence of thy kind-

kindneſſe, onelye the ſacrifyce of prayſe and thankeſgiuing, O Lord and mercifull father what worthy thankes am I poore and wretched ſinner able to gyue thee. Notwithſtanding truſting on thy mercye and fauourable kyndeneſſe, I offer vnto thee in the name of Chriſte, the ſacrifice of prayſe, euer thanking thee moſt hartily for all thy benefits, which thou haſt beſtowed vpon me thine vnprofitable ſeruaunt, frō the beginning of my life vnto this preſent houre, moſt humblye beſeching thee to continue thy louing kindnes toward me, & to gyue mee grace ſo to walke worthye of thys thy fatherlye goodneſſe, that when thou ſhalt call me out of this carefull lyfe: I maye enioy that thy moſte ſin-

gular and laſt benefite, which is euerlaſting glorye, thorowe Jeſus Chriſte our Lorde, to whom with thee and the holye ghoſt be all honour and prayſe, for euer and euer.
Amen.

A prayer neceſſary to be ſayde at all times.

O Bountiful Jeſu, O ſweete ſauiour, O Chriſt the ſon of God, haue pitie vpon me, mercifullye heare me, and deſpiſe not my prayers. Thou haſt created me of nothing, thou haſte redemed me from the bondage of ſinne, death and hel, neither with golde nor ſiluer, but with thy moſte precious bodie once offered vppon the Croſſe, and thine owne bloud ſhed once for

foꝛ all, foꝛ my raunſome, therfoꝛe caſt me not awaye whome thou by thy great wiſdom haſt made, deſpiſe me not, whom thou haſt redeemed with ſuch a pꝛecious treaſure, noꝛ let my wickednelle deſtroy that which thy goodnelle hath builded. Nowe whiles I liue, O Jeſu, haue mercy on me, foꝛ if I die oute of thy fauoure, it will be to late afterwarde to cal foꝛ thy mercy: whiles I haue tyme to repent, looke bppon me with thy mercifull eyes, as thou diddeſt bouchelafe to looke bpon Peter thine Apoſtle, that I may bewayle my ſynfull lyfe, and obtayne thy fauoꝛ and die therin. I reknowledge that if thou ſhouldeſt deale with me accoꝛding to bery iuſtice, I haue deſerued euerlaſting death, therfoꝛe I appele

pele to thy high throne of mercy trusting to obtaine Gods fauour not for my merites, but for thy merites, O Jesu, who hast giuē thy selfe an acceptable sacrifice to thy father, to pease his wrath, & to bring al sinners truly repēting & amending their euill lyfe, into his fauour agayne. Accept me, O Lorde among the number of thē that shalbe saued, forgiue my sinnes, giue me grace to leade a godly & innocent life: graunt me thy heauenly wysedome, inspire my hearte wyth fayth, hope and charity, giue me grace to be humble in prosperitie, pacient in aduersitie, obedient vnto my rulers, faithful vnto them that truste mee, dealing truly wyth all menne, to liue chastlye in wedlocke, to abhorre adulte-

adultery, foꝛnication and all vn-
cleanneſſe, to doe good after my
power vnto all men, to hurt no
man, that thy name may be glo-
rified in me, during this preſent
lyfe, and that I afterward may
obtaine euerlaſting life thoꝛow
thy mercye and the merites of
thy paſſion. Amen.

A prayer of Jeremie. Jere. xxxj.

O Lorde thou haſte coꝛrect
me, and thy chaſtening
haue I receiued as an vn
tamed calfe. Conuert thou me, &
I ſhalbe conuerted, foꝛ thou art
my Lorde God: yea as ſoone as
thou tourneſt me, I ſhal reſoꝛme
my ſelf, and when I vnderſtand
I ſhal ſmite vpon my thighe, foꝛ
verily I haue committed ſhame-
full things, oh lette my youthe
beare his repꝛoſe and confuſion.
Amen.

Amen.

A prayer when we are punished of God for our sinnes or triall.

O Lorde thou art righteous, and all thy iudgementes are true: yea, all thy wayes are mercye, faythfulnesse and iudgement: And nowe, O Lorde, be mindefull of mee, and take no vengeance of my sinnes, neither remēber the misdeedes of myne Elders. For we haue not bene obedient vnto thy commaundements. Therfore are we spoyled, brought into captiuity, into death, into derision and shame vnto all nations, among whome thou haste scattered vs, and nowe O Lorde thy iudgementes are great. For we haue not done accordyng to thy commaundementes, neither haue

haue we walked innocentlye be-
foꝛe thee, and nowe, O Lozde
deale with me accoꝛding to thy
wyll, and commaund my ſpirite
to be receyued in peace, foꝛ moꝛe
expedient were it foꝛ me to dye
than to liue.

A pꝛayer of Jeremie. Jere. xvij.

HEale me (O Lozde) and I
ſhall be whole: ſaue thou
me and I ſhalbe ſaued: foꝛ
thou art my pꝛaiſe: Behold theſe
men ſaye vnto me: where is the
woꝛd of ꝯ Lozd? let it now come
wheras I neuertheleſſe leading
the flocke in thy wayes, haue
compelled none by violence, foꝛ
I neuer deſyꝛed anye mannes
death, this knoweſt thou well,
my woꝛdes alſo were right be-
foꝛe thee, be not terrible vnto me
(O lozd) foꝛ thou art he in whom

I

I hope when I am in peril. Let my persecutors be confounded, but not me: let them be defrauded & not me. Thou shalt bryng vppon them the tyme of their plague, and shalt destroye them right sore. Amen.

The blessing and thankesgiuing that Tobye the elder thanked God with, at the end of his life. Toby. xiii. a.

GReat art thou Lord God for euermore, & thy kingdome world without end: for thou scourgest and healest: thou leadest vnto hell, and bringest out agayne, and there is none that may escape thy hand. O giue thankes vnto the Lord ye children of Israel, and prayse him in the sight of the heathen, for

foꝛ among the heathen whyche knowe him not hath he ſcattered you, to the intent that ye ſhoulde ſhewe foꝛth hys maruellous woꝛkes, & cauſe them foꝛ to knowe that there is none other god almightye but he. He hath chaſtened vs foꝛ our miſdeedes, and foꝛ his owne mercies ſake ſhall he ſaue vs, conſider then howe he hath dealt with you, and pꝛayſe him with feare & dꝛead, & magnifie the euerlaſting kynge in youre wooꝛkes, I wyll pꝛayſe him euen in the land of my captiuitie: foꝛ he hath ſhewed hys maieſtye vnto vs ſinfull people. Turne you therefoꝛe, O ye ſinners, and doe righteouſneſſe befoꝛe God, and be ye ſure that he will ſhewe his mercie vppon you, aſ foꝛ me and my ſoule, wee

will

will reioyce in God, O praise the Lorde all ye his chosen, hold the daies of gladnesse and be thankfull vnto him.

A prayer of Salomon for sufficing of lyuelode.
Prouer. xxx. a.

TWo things I requyre of thee, that thou wylte not denie me before I die: remoue from me vanitye and lyes. Giue mee neyther pouertie nor riches, only graũt me a necessarie lining: Least if I be to ful, I deny thee and say: what felowe is the Lorde. And least I being constrayned throughe pouertie fall vnto stealing, and forsweare the name of my God.

A prayer of Nehemias before God for the sinnes of the people.
y. Esdras. j. a.

Lorde

LOrd God of heauen, thou great and terrible GOD, thou that kepest couenant and mercye for them that loue thee, and obserue thy commaundementes: Lette thyne eares marke, I beseche thee, and lette thyne eyes be open, that thou mayst heare the prayer of thy seruaunt, which I praye nowe before thee daye and night, for the childzen of Israell thy seruauntes, and knowledge the sinnes of the childzen of Israell, which we haue commytted agaynst thee. And I and my fathers house haue sinned also: we haue bene corrupt vnto thee, if that we haue not kept thy commaundementes, lawes, and statutes, whyche thou commaundest thy seruaunt Moses. Yet

call to minde the word that thou commaundedst thy seruant Moses, and saydest: If ye transgresse, than will I cast you abrode among the nations. But if ye turne vnto me, and kepe my commaundementes, and doe them: thoughe ye were cast out vnto the vttermost part of heauen, yet will I gather you from thence, euen vnto the place that I haue chosen for my name, to dwell there. They are thy seruants & thy people: whom thou hast deliuered throrow thy great power & mighty hand, O Lord, let thine eares marke the prayer of thy seruant. And the prayer of thy seruauntes, whose desire is to feare thy name. Amen.

A prayer for sin, which Jeremie teacheth the Israelites to say. Jeremie. iii. e.

Lo,

LOrd, we turne vnto thee, we are thine, for thou art the Lord our God. The hilles fall, and the pride of the mountaines: But the saluation of Israell standeth onely vppon God our Lorde. Confusion hath deuoured our fathers labour from our youth vp: yea their sheepe & bullocks, their sonnes & daughters. So do we also sleepe in our confusion, & shame couereth vs: For we & our fathers from our youth vppe, vnto this daye haue sinned against the lord our god, and haue not obeyed the voice of the Lord our God. Amen.

A prayer in prosperitie.

MOste mercifull Father, whiche hast of thy gracious mercie, without my deseruing indued me abundant-

lye with manye gracious gyftes both spiritually and bodily, and hast hitherto preserued me from innumerable perils and daungers both of soule or body, and hast at this present bestowed vpon me bodily helth, welth, and aboundaunce of worldlye substaunce, I most hartily thanke thee, beseching the most humbly so to illuminate my minde, that I may in all things be thankful vnto thee for thy great benefits, and also during my life, may freely bestow thy gracious gyfts, to the glorifying of thy holy name, the aduauncement of thy honor, and profite of my neyghbour. Graunt this most mercifull father, for thy sonne Jesus Christes sake our onlye sauiour and mediatour. Amen.

A

A prayer in aduerſitie.

Almightye God, whyche for mine ingratitude and ſinnefull lyfe haſt worthely puniſhed me with much affliction and aduerſitye, I moſt humbly beſech thee, to giue me grace vterlye to deteſte and abhorre my former wretched and ſinnefull life, and to ſtudy dayly for the amendement of the ſame, and that I maye be fully perſwaded ỹ this affliction hath not chaunced vnto me by caſualtie or miſfortune, but by thy foreknowledge, counſayle, permiſſion, and determinate pleaſure and that thou beateſt mee with this thy rod of fatherlye correction, not to the intent to caſt me cleane out of thy fauour, but becauſe thou wouldeſt therby nourture me, and re-

clayme mee to vnfeyned repentaunce for my former life, to bee more circumspect of godlye lyfe, hereafter to exercise my faith in thy godlye promises, to trye mee whether I wyll bee paciente and constant in aduersitye: to make mee abhorre vaine pleasures of this lyfe, and finallye wyth feruente and contynuall desyre to long for the life euerlasting. Wherfore I moste heartelye praye thee vouchsafe to encrease and strengthen my faith, hope, charity and mekenesse, and that I may without murmur or grutch pacientlye beare this thy fatherly chastisement, speciallye graunt mee, that I may daylye more and more encrease in feruent loue towards thee. For thy holy word sayth, that to the that

loue

loue God, all thynges ſhall happen for the beſte, whether it bee proſperity or aduerſitye, health, ſickeneſſe, life or death. In conſideration whereof, I ſubmytte mee wholy to thee, and fully ſurrender and reſigne al my will to thy moſte Godlye will and pleaſure, which I nothing doubt ſhal ende this myne affliction ſo as ſhalbe moſt meteſt and agreable to thyne honor & glory, and to my moſt perfite wealth and euerlaſting ſaluation, thorowe Jeſus Chriſt our onely ſauiour, redemer, aduocate, and mediator.

Amen.

A prayer to be ſayde when the ſicke perſon is toyfull and glad to dye.

O Lord Jesu Christ, I beseech thy mercy and goodnesse, that thou wilt strengthen and conduct my soule in the greate iourney whiche approcheth vnto mee. I beleue that thou for my sake dyddest dye and rose againe, and that thou through thy mercie shalte forgiue mee all my sinnes, and that thou hast promised me euerlasting life. Of this my beliefe O Lorde, shalt thou be witnesse, with all thyne elect. This shall also be my last will, in this faith O Lorde doe I die vpon thyne incomparable mercy. And if thorowe payne and smart, impacience, or other temptation, I shoulde or woulde shrinke from this faith, O Lord, I beseech thee let me not sticke in such vnbeliefe

and

and blaſphemie, but ſtrengthen and increaſe my fayth, to the intent that ſinne, hell and the deuyll may not hurt mee. For thou arte ſtronger and mightier than all they, to this doe I ſtedfaſtlye truſt, Lorde let not mee be confounded. Amen.

A prayer.

LAude, honour and thanks be vnto thee moſt merciful Lorde Jeſu Chriſt for thy holy incarnation, for thy paines and bitter paſſion, through the which I knowe that thou arte my redemer, and ſauiour, and beleue that thou haſt ouercome ſynne, hell, and the deuill, ſo that they can not hurt me, to this do I onely truſte, vpon thys doe I builde, vpon this ſtandeth all my hope, in this truſt and confidence

fidence will I be found. Only O lord be propitious and mercifull vnto me, euen as I according to thy faythfull promyses doe nothing doubt. O Lorde leaue me not in this great distresse, but deliuer me from euill.

A prayer for them that lie in extreme pangs of death.

O Pitifull phisition and healer both of body and soule Christe Jesus, vouchsafe to caste thy mercifull eyes vpon thy poore and sinfull creature N. N. who lieth here captiue, and bound with sickness, turning his weakenesse to thy glory, & to his helth. And vouchsafe good Lord to sende him pacience and sufferance, that he may stedfastly cõtinue to the end. And that he may wyth a true and perfite fayth,

fight

fight manfully against all temptations of the deuil, whē he may no longer continue. So be it,

A generall exhortation vnto all men.

THou shalt reprehende thy brother when he sinneth, least his offence come ouer all men. Be ye all of one mind, one suffer with another, loue as brethren, be pitifull, be courteous. Recompence not euill for euill, neither rebuke for rebuke, but contrariwise, blesse, and know that ye are called therto, euen that ye shoulde be heires of the blessing. For who so listeth to liue, and woulde faine see good dayes, let him refrayne his tongue from euil, and his lips that they speak no guile. Let him eschue euil and doe good. Let him seeke peace, and ensue it. For the eyes of the Lord are ouer the the righteous, and his eares are open vnto their prayers. But the face of the Lord beholdeth them that doe euill.

The oration of Iob in his most greuous aduersitie, and losse of goods.

NAked came I oute of my mothers wombe, and naked shall I turne againe. The Lord gaue and the lord hath taken awaye, as it hath pleased the Lorde, so is it done, now blessed be the name of the Lord.

THe rulers of the people shalte thou not blaspheme. Feare the Lord and the king and kepe no companye with the slaunderers, for their destruction shall come sodenly.

Thankes be giuen vnto God. Obedience vnto our Prince. And loue to our neighbours.

FINIS.

¶ The Contentes of this Prymer, or booke of priuate Prayer.

RUles declaring ỳ order of the kalender, & the right vnderstanding of it.
Rules to find the prime or golden number and the Sundayes letter.
A kalender declaring the day, houre, and minute of ỳ chaunging of the mone.
The catechisme wt diuers & sundry graces.
A preparatiue vnto prayer, with a prayer concerning the same.

A prayer to be sayd at thy vprising in the morning.
Another prayer to be sayde at thy going to bed.
An order of priuate prayer for morning and Euening.
Sentences of holy Scripture for an entraunce vnto vnfeyned repentance.
A confession of sinnes.
A prayer cõteining the absolution of sin.
Morning prayer on Sunday.
The Letany with good prayers for many necessary things.
Euening prayer on Sunday.
A rule for ỳ order of prater in ỳ weke day
Proper psalms and lessons for morning and Euening prayer on Monday.
Proper psalms and lessons for morning and Euening prayer on Tuesday.
Proper psalms and lessons for morning and Euening prater on Wednesday.
Proper psalms and lessons for morning and Euening prayer on Thursday.
Proper psalms and lessons for morning and Euening prayer on Friday.
Proper psalms and lessons for morning

and Euening prayer on Saterday.
Collectes for Sundayes and holy dayes thorow out all the yeare.
Sundry godli praiers for diuers purposes
Three godly prayers for the Quéene our soueraigne Lady.
For the Quénes counsell.
For Iudges.
For Bishoppes, spirituall pastours and ministers of Gods word.
For Gentlemen.
For Landlordes.
For Marchantes.
For Lawyers.
For labourers and men of occupations.
For rich men.
For poore people.
The prayer of a true subiect.
The prayer of fathers and mothers.
The prayer of Children.
A prayer of Maisters.
The prayer of seruants.
The prayer of Maidens.
A prayer of single men.
The prayer of husbandes.
The prayer of wiues.

The prayer of houſholders.
A prayer to be ſayd of all chriſtians.
A prayer meete for al men, and to be ſaid at any time.
Generall prayers to be ſayd.
For to obteyne the grace & fauor of god.
For the gift of the holy ghoſt.
For the true knowledge of our ſelues.
For a pure and cleane hart.
For a quiet conſcience.
For the gracious gift of true fayth.
For charitie.
For pacience.
For humilitie.
For mercifulneſſe.
For true godlineſſe.
For ỹ true vnderſtanding of gods word.
For a life agreable to our knowledge.
For the health of the bodye.
For a good name.
For a competent liuing.
For a patient & thãkful hart in ſickneſs.
For ſtrength againſt the deuil, the world and the fleſh.
For the helpe of Gods holy aungels.
For the glorie of heauen.

A thãkſgiuing to God for al his benefits
A prayer necessary to be said at al times.
A prayer of Jeremie. Jere.xxxi.
A prayer when we are punished for our sinnes or triall.
A prayer of Jeremie. Jere.xbii.
The blessing and thankes giuing that Toby the elder thanked God with, at the end of his life. Toby.xiii.a.
A prayer of Salomon for sufficient of lyuelode. Prouer.xxx.a.
A prayer of Nehemias before God for the sinnes of the people. ij. Esdras.j.a.
A prayer for sinne, which Jeremie teacheth the Israelites to say. Jere.xxxi.
A prayer in prosperitie.
A prayer in aduersitie.
A prayer to be sayde when the sicke person is ioyfull and glad to die.
A prayer for sure trust in God.
A prayer for them that lie in extreme pangues of death.
A generall exhortation vnto all men.
An oration of Job in his most grieuous aduersitie.

FINIS.